

中英文对照

历史遗留的 证据

——大英博物馆之圣经考古

(英) 彼得·马斯特斯/著 维真/译



HERITAGE OF
EVIDENCE
in the British Museum

VISIT...

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作者简介：



彼得·马斯特斯博士（Dr. Peter Masters，1939～ ）年轻时曾在大英博物馆工作，对英国人文历史有深入研究，兼任《剑与镗》杂志主编。他不仅进行学术研究，还主持面向整个欧洲的电视节目。至今已出版二十六部著作，其中有许多启迪人生的励志读物，深受读者喜爱。名人传记《有目标的人生》《有归宿的人生》以及《试炼你的信心》已在国内出版。

译序

Translator's Preface

中东地区绽放了人类文明最早的花朵，对整个人类社会的影响延续至今。多年以来，人们对中东地区的历史知之甚少，唯一的史料就是《圣经》。由于《圣经》的宗教属性，18、19世纪的许多学者对其中的历史记载并不重视，认为只是古代的传说。但是，随着19世纪在伊拉克、叙利亚、巴勒斯坦等地的重要考古发现，人们意识到了《圣经》的历史价值，因此重新将其作为重要的考古参考，并取得了许多有意思的发现。

另一方面，中东考古大发现层出不穷的时期，正好也是英国势力如日中天的时代，统治中东的奥斯曼帝国沦为半殖民地，处于英国的势力范围，因此许多古埃及、巴比伦、亚述、古波斯、古以色列文物被英国人收藏。大英博物馆由此成了了解古代中东历史最多姿多彩的窗口。

本书正好就是以《圣经》历史记载为主线介绍大英博物馆的馆藏，令人眼前一亮。很久以来，我对于《圣经》中的历史故事都很感兴趣，无奈在历史、考古方面是十足的门外汉，对着《圣经》这本厚厚的古代经典，外加数不清的相关资料，只能望而却步。然而，本书让我等兴趣十足的业余爱好者得以大饱眼福。

本书原是在一本导览手册的基础上扩编而成，没有令人头昏脑涨的考古术语，反倒是充满了生动的介绍，完全是一本写给普通游客的书。书中拟定了一条参观路线，按照文物陈列顺序一一展开介绍。对于非专业的游客而言，遵循本书的参观路线游览大英博物馆，可以避免因陷入浩如烟海的藏品包围，不知所从，进而有重点地参观自己关注的藏品，淋漓尽致地领略相关文物的魅力。对于没有机会游览大英博物馆的读者而言，本书更是了解相关历史和考古发现的聚宝盆。每件文物都有详尽的介绍，并附有精美的图片，读者可以细细品味，随着图文并茂的介绍进入古代世界。

书中介绍的每件大英博物馆文物都附有该馆馆藏编号，因此，就算博物馆陈列位置改变，使得本书记述的展品位置过时，读者也可以根据编号找到相关文物。

本书中的中文译名一律遵照和合本《圣经》的翻译，如果是《圣经》中没有出现的人名、地名，则使用常用的译名。

希望本书能给读者带来乐趣，增进知识。

维真

2014年5月

前言



大部分的《圣经》历史及其背景都可以从大英博物馆的藏品中找到直接的佐证。本书考察的是印证《圣经》真实性的展品，可以作为旅游指南使用，也能激发无法亲临展厅的读者的乐趣。读者花几个小时就能参观一系列精选的展品，这些展品汇集了考古领域最出色的与《圣经》相关的发现。在今日的无神论风气之下，对于有多少有力的证据证明了《圣经》记载的准确性，大部分人并没有什么概念。

考察那些可以证明《圣经》历史准确性的考古发现有许多的益处，因为这些发现能够确保寻求者更清楚地认识历史事件，并可以有力地反驳那些冷嘲热讽的人。

参观的路线很重要

本书中的参观路线已经使用了四十多年（其间进行过修订），使用者包括大型成年人团体、学生、神学生以及其他年轻人。

有些关于《圣经》证据的参观活动采用了另一种路线，为的是遵循《圣经》历史次序。这种路线从楼上的吾珥展厅开始，因为吾珥是亚伯拉罕长大的地方。然后进入埃及展厅，其后的参观也是依此次序。但采取这种路线，在游览的前半程，游客看到的直接映证《圣经》事件真实性的文物要少得多。只有在后半程，游客有些累了之后，才会看到全部馆藏中最令人惊艳的展品。（此外，真要按照时间顺序参观的话，恐怕很快就会让人沮丧，因为展厅的布局不适合这样的路线。）

本书的参观路线首先从亚述展厅开始，这里有一些关于《圣经》人物和事件最有力的直接证据。对于有兴趣探究《圣经》真伪的人——比如学生，任何博物馆都想吸引他们集体来参观学习，这条路线是最佳的次序。而且，游客也能更有重点地欣赏其他展品。

沿着这条参观路线看到的第一批文物来自公元前9世纪——亚述和以色列相互交往的时期——所以本书从头到尾都会提供时间表，以便读者能有更清晰的视角。

展厅顺序

本书的参观路线将依次经过以下展厅（有的展厅会经过两次）。

第六展厅 亚述雕塑

第七展厅 尼姆鲁德宫殿浮雕

第八展厅 尼姆鲁德宫殿浮雕

第十展厅 科尔萨巴德宫殿浮雕和亚述雕塑

第八十八展厅 新约考古

第八十九展厅 亚述艺术

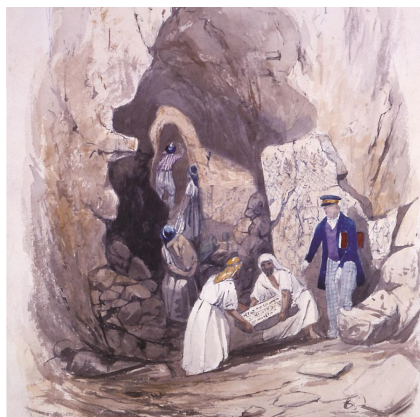
第九展厅 尼尼微宫殿浮雕

第四展厅 埃及雕塑

第五十七展厅 古地中海东部沿岸诸国

第五十六展厅 早期美索不达米亚

第五十五展厅 晚期美索不达米亚



英国外交官奥斯汀·亨利·莱亚德爵士160年前因发掘亚述宫殿的重大成果而成为声名鹊起的考古学家。他也是出色的画家，这是他的水彩画《发掘尼微》。

第五十三展厅 古代安纳托利亚

第五十二展厅 古代伊朗

第六十五展厅 埃及和非洲

第六十三展厅 埃及丧葬考古

第六十一展厅 了解古埃及文化

第七十展厅 罗马：城市和帝国

第六十九展厅 古希腊和罗马的生活

第六十八展厅 钱币展

第四十九展厅 罗马治下的不列颠

第四展厅 埃及雕塑

第十八展厅 帕台农神庙

Introduction



The Route Is Important

The British Museum holds a huge number of major discoveries that provide direct corroboration and background confirmation for an immense sweep of Bible history. This survey of Bible-authenticating exhibits has been designed as a guide for visitors,

and also to give pleasure and interest to readers unable to tour the galleries. In a couple of hours or more it is possible to tour a selection of exhibits which constitute an outstanding summary of the whole field of archaeological discovery relating to the Bible. In today's atheistic climate most people have no idea how much powerful evidence exists for the literal accuracy of the biblical record.

Yet there are many benefits to be derived from reviewing archaeological discoveries that confirm the historical accuracy of the Bible, because these discoveries reassure seekers, illuminate events and decisively refute the claims of cynics.

The route followed in this book has been used (and updated) for very large groups of adults, students, seminarians, and other young people, for more than forty years.

Some biblical evidence tours take a different route in an effort to follow the order of Bible history, beginning in the upstairs galleries with Abraham's boyhood city of Ur, and going on to Egyptian exhibits, and so on. The problem with this route is that the visitor sees much less direct authentication of Bible events for the first half of the tour. Only in the second half, when pretty tired, does the visitor make it to the most stunning exhibits of all. (Furthermore, the chronological aim is soon frustrated by the layout of the galleries and cannot be maintained.)

We therefore begin in Assyria with some of the most powerful direct 'proofs' of biblical people and events. This is the best order for people taking an enquiring interest in the authenticity of the Bible, as well as for students, whom any museum still evokes 'school-trip' syndrome. Subsequently, visitors are able to appreciate all other exhibits in a more focused way.

Because we begin with the ninth century BC – the interaction

between Assyria and Israel –time charts are provided throughout the book to maintain perspective.

Rooms Sequence

The route followed in this book takes a sequence as follows (some rooms will be visited twice).

Room 6 Assyrian Sculpture

Room 7 Nimrud Palace Reliefs

Room 8 Nimrud Palace Reliefs

Room 10 Khorsabad Palace Reliefs and Assyrian Sculpture

Room 88 Archaeology of the New Testament

Room 89 Assyrian Art

Room 9 Nineveh Palace Reliefs

Room 4 Egyptian Sculpture

Room 57 The Ancient Levant

Room 56 Early Mesopotamia

Room 55 Later Mesopotamia



Sir Austen Henry Layard, British diplomat, catapulted to fame as an archaeologist by his momentous excavations of Assyrian palaces 160 years ago, was no mean artist. This is his watercolour entitled 'Excavations at Nineveh'.

Room 53 Ancient Anatolia

Room 52 Ancient Iran

Room 65 Egypt and Africa

Room 63 Egyptian Funerary Archaeology

Room 61 Understanding Ancient Egyptian Culture

Room 70 Rome: City and Empire

Room 69 Life in Ancient Greece and Rome

Room 68 The Money Gallery

Room 49 Roman Britain

Room 4 Egyptian Sculpture

Room 18 The Parthenon

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II *Documents from Bible Times*

III 亚伯拉罕的故乡“迦勒底的吾珥”

III *Abraham's 'Ur of the Chaldees'*

IV 耶路撒冷和巴比伦的陷落

IV *Jerusalem Falls then Babylon*

V 波斯王宫

V *The Royal Court of Persia*

VI 《创世记》和《出埃及记》中的埃及

VI *The Egypt of Genesis and Exodus*

VII 新约时代的世界

VII *The World of the New Testament*

VIII 约瑟、摩西和约书亚时代的法老及其他展品

VIII *Pharaohs of Joseph, Moses and Joshua and Additional Exhib*

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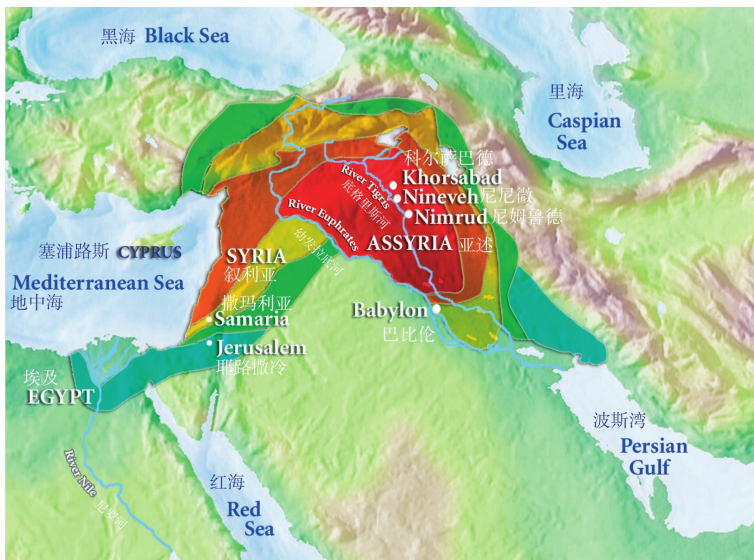
IX *Evidence from Other Museums*

人名、地名和文物译名对照表

Translations of Names, Places and Artefacts

I 亚述进攻巴勒斯坦地区

石刻证实了诸多圣经事件



亚述帝国

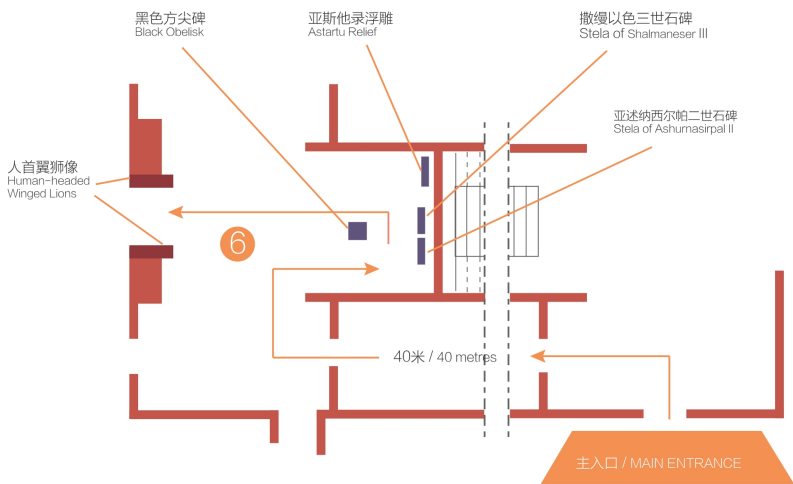
- 公元前1225年亚述势力范围
- 公元前858 ~ 前824年帝国的扩张（撒缦以色列三世时期）
- 公元前745 ~ 前727年（提革拉毗列色三世时期）
- 公元前721 ~ 前681年（撒珥根二世和西拿基立时期）
- 公元前680 ~ 前626年，极盛时期的亚述帝国

01 亚述纪念碑证实《圣经》记载

本次参观首先看到的展品主要是发掘自亚述皇宫的出土文物。亚述帝国约在公元前880年开始形成，在近三个世纪中，不断给周边国家带来恐慌，蹂躏并逐渐吞并了许多国家。有多任亚述王入侵或者威胁到了《圣经》中所记载的以色列和犹太的国土，使这两国屈服、进贡。像这样的交往持续了多年，很自然有许多人和战斗事件都分别记

载在《圣经》以及亚述的史册和纪念碑上，从而进一步肯定了《圣经》记载的准确性。

现在开始参观吧。进入博物馆入口后左转，穿过衣帽间进入第六展厅，亚述雕塑展区，看看这许多极为重要的考古发现中的第一件吧。



注：图中数字⑥表示第六展厅，下文各插图中同类数字也表示展厅序号。

02 撒缦以色列提到了亚哈和便哈达（约公元前853年）

本节提要

年代：公元前853年

主要人物：亚述纳西尔帕二世；撒缦以色列三世；

以色列王亚哈；亚兰王便哈达

这一时期的先知：以利沙

圣经记载：《列王纪上》第22章

进入第六展厅后右转，一直走到头。

我们看到的第一批展品中有一块亚述纪念碑提及旧约中占有突出地位的两位王，证实了《圣经》的时间记载是正确的。有三块类似的纪念碑立在一起，其中之一（中间的那块）纪念的是亚述纳西尔帕二世（公元前883～前859年）。这位亚述王开始了扩张的行动，建立了帝国。他麾下的亚述军队采用了新的攻城技术，特别是他们使用了壁垒和冲城器械，并由机弦手和弓箭手辅助。

左侧的那块沙色纪念碑对我们极为重要。这块碑名为“撒缦以色三世石碑”（也称为“柯尔克石碑”）。石碑画的是撒缦以色三世（公元前859～前824年在位）向他右手上方的小图所象征的诸神问安。文字则布满他的画像四周以及石碑背面。碑文记述了撒缦以色的前六次军事行动，提到了亚哈（以色列王）和便哈达（亚兰王）。



左：撒缦以色三世石碑

[ANE 118884]，第六展厅

右：亚述纳西尔帕二世石碑

[ANE 118883]，第六展厅

撒缦以色在石碑中记录了（公元前853年）他如何向西远征，威胁到许多国家。但哈马王组织了一支强大的联军来抵御，有十二国的王参加（包括亚哈和便哈达）。亚哈和便哈达大多数时间都在相互攻伐，但有三年他们保持和平（参见《列王纪上》22:1），一起加入哈马的联军抗击撒缦以色。（此期间先知以利沙在世）双方在哈马附近

的卡卡拉展开会战，撒缦以色列这样描述战斗场面：

“寡人逼近卡卡拉。寡人破坏、摧毁并包围了卡卡拉，他的王室所在之处。前来帮助他的有大马士革的哈大底谢（便哈达一世）的一千二百辆战车、一千二百骑兵、两万步兵……以色列人亚哈的两千辆战车、一万步兵。”

碑文记载联军共有五万步兵、一万四千骑兵和近四千辆战车。撒缦以色列吹嘘说自己大胜，尸体让河水断流，鲜血在谷中横流，但他的胜利不可能有碑文所说的那么显著，因为敌军有效地阻止了他进军，他从未占领敌人的领土。《圣经》也没有提及亚哈和便哈达的军队如此大规模地败退。这场会战之后不久，亚哈又去进攻便哈达，死在了战场上（《列王纪上》22:34-35）。

撒缦以色列三世石碑确凿地证实了《列王纪下》和《历代志下》中记述的诸多人物确实是真实的历史人物。我们将会看到，有众多出土文物证实《圣经》人物确实生活在《圣经》陈述的时间、地点，这块纪念碑就是典型。

03 提革拉毗列色入侵以色列（公元前734～前732年）

本节提要

年代：公元前732年

主要人物：提革拉毗列色三世；以色列王比加

这一时期的先知：以赛亚；何西阿

圣经记载：《列王纪下》15:29；《历代志上》5:25-26

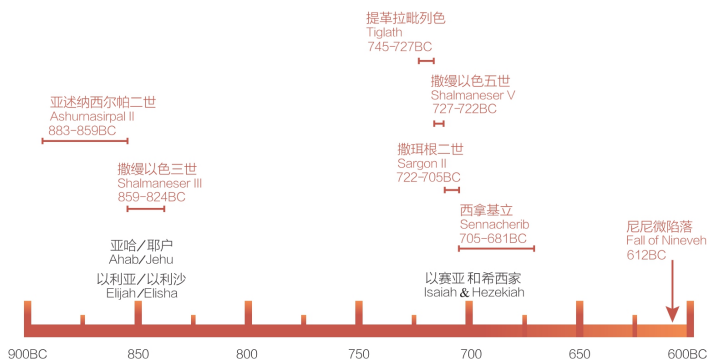
撒缦以色列三世石碑左侧是一块发掘自尼姆鲁德的石板浮雕，讲述的是公元前732年亚述攻占亚斯他录。

公元前824年亚述王撒缦以色列三世驾崩，此后近80年间，亚述和巴勒斯坦地区之间没有发生严重的冲突。直到公元前745年，一个亚

述将军夺取了政权，即位为提革拉毗列色三世。他重新实行撒缦以色列三世的扩张政策。提革拉毗列色在位期间两次入侵以色列。我们眼前的这块浮雕讲述的是占领亚斯他录（约旦河东位于基列的一处地方），特别是要纪念公元前734～前732年间提革拉毗列色第二次入侵以色列的事。亚述王出现在浮雕底部，在他上方则是押送战利品和以色列俘虏。这与《列王纪下》15:29的《圣经》记载完全吻合：



尼姆鲁德⁽¹⁾的宫殿遗址发掘出的浮雕 [编号：ANE 118908]，讲述亚述攻占基列的亚斯他录。第六展厅。



“以色列王比加年间，亚述王提革拉毗列色来夺了以云、亚伯伯玛迦、亚挪、基低斯、夏锁、基列、加利利、和拿弗他利全地，将这些地方的居民都掳到亚述去了。”

《历代志上》5:25-26也提到了提革拉毗列色（这段经文里称他为“普勒”）对以色列的这一惩罚性入侵。记载提革拉毗列色的本纪的牌匾也证实了这次入侵，该牌匾 [编号：WA K 3751] 稍后就可以在下一层的展厅中看到，参见64页。

04 撒缦以色三世方尖碑上有耶户的像（公元前841年）

本节提要

年代：公元前853～前841年

主要人物：撒缦以色三世；以色列王约兰；以色列王耶户

这一时期的先知：以利沙

《圣经》记载：《列王纪下》第8～10章

（1）黑色方尖碑

就在参观上一件展品时的原来位置，转身就能看到。

方尖碑帶我們回到了撒曼以色列三世的時代，這塊碑給我們提供了已知的唯一一幅希伯來人國王的像。碑為黑色柱狀，石灰石製成，四面佈滿了雕刻畫和文字，記錄了以色列王耶戶如何向撒曼以色列進貢（此外還記錄了其他事情）。碑文記錄了耶戶的名字，浮雕畫面上，他在撒曼以色列三世面前伏拜。碑文這樣陳述貢物的價值：

“寡人從他那里收到了銀子、金子、一個金碗、金酒杯、成罐的金子、錫、國王手中的權杖……”

（2）背景

（以色列王）亞哈於公元前853年死去，他兒子亞哈謝繼位，僅僅在位兩年即於前852年早逝，由亞哈的另一個兒子約蘭繼位，執掌王權十年之久。約蘭的統治極其邪惡，公元前841年，將領耶戶被以利沙的使者“膏立”為以色列王，受命摧毀亞哈王朝。《列王紀下》9-10章記載了這一系列事件。耶戶在位28年，他建立的王朝持續了百年之久。



第六展厅中的撒曼以色列三世黑色方尖碑（从上往下的第二个框里的文字提到了耶户）[编号：ANE 118885]

耶户坐车去耶斯列，亚哈的儿子约兰王（战场上受了伤，正在养伤）和二十一岁的犹大王，另一位亚哈谢（一个不可救药的恶棍）在那里。耶户的车扬起一阵尘土，耶斯列守望的人以为大军压境。不过，当耶户越来越临近，守望的人向约兰报告：“车赶得甚猛，像……耶户的赶法。”（《列王纪下》9:20）耶户一箭射死想逃跑的约兰，并重创亚哈谢，使其受了致命伤。耶户进城找到亚哈的遗孀，臭名昭著的耶洗别，那时她正在化妆，从楼上的窗户往外观看。耶户下令将她不体面地从窗口扔下来摔死，然后狗来吃她的肉。



这块黑色方尖碑刻的是耶户向撒幔以色列进贡 [编号：ANE118885] ，位于第六展厅。

耶户着手从以色列清除巴力崇拜，手段极其狡猾残暴，诛灭了所有以色列王族，以及巴力的祭司。从这块方尖碑上，我们可以看到耶户（在作王的头一年）试图通过向撒幔以色列三世进贡的方式来赢得亚述的友谊。

这块1845年于尼姆鲁德发现的石碑作为世俗文献记载，可靠地证实了《圣经》中与之同时代的又一位王的存在。

我们现在来看那对人首翼狮像。这对石像曾坐落在公元前883～前859年在位的亚述纳西尔帕二世（撒幔以色列三世的前任）的金銮殿门口。宫殿位于尼姆鲁德。下文将窥探亚述帝国的三座都城及其宫殿的历史。

05 亚述宫殿（公元前880～前612年）

亚述诸王在王宫入口两侧放置硕大的人首翼牛或翼狮像。这些雕像是智慧与力量的象征，表明帝王统治领土的宽广。在尼姆鲁德发现的这些巨大人首翼狮像（我们现在看到的）曾经为多位侵袭过以色列地区的亚述王“镇守”宫殿。尼姆鲁德城墙防卫着的城市面积达360公顷。其中仅宫殿的面积就占了20公顷，耗费了长达50年的时间才建成。

巴拉瓦特（撒缦以色三世建造的行宫）的巨大城门装饰有许多青铜雕刻，这些青铜雕刻的原件位于两扇城门复原品上，并有玻璃罩保护。其中的一件青铜雕刻记录了亚述对卡卡拉的远征（参见第21页），上面刻着战车进攻哈马地区，下方则是押解俘虏。

当你走到人首翼狮像之间时，请看左侧的玻璃罩 [编号：Band 124655] 。



艺术家画笔下的尼尼微王宫



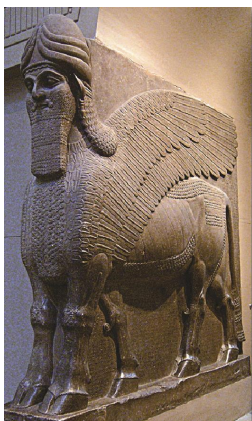
[编号：Band 124655]

撒缦以色三世的皇宫巴拉瓦特大门上的铜饰，描述的是第11页所述在哈马（位于上方）和卡卡拉（位于下方）进行的军事行动，位于第六展厅。



[编号：ANE 118801-2]

复原的巴拉瓦特大门，门前的一对人首翼狮像（有五只脚）原本坐落在亚述纳西拔二世在尼姆鲁德的金銮殿门口，位于第六展厅。



[编号：ANE 118872]

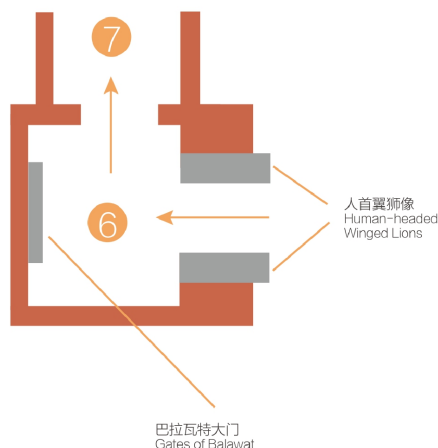
人首翼牛像，亚述纳西尔帕二世王宫门口有一对这种像，这是其中的一尊，位于第八展厅。

探究尼姆鲁德、科尔萨巴德和尼尼微三座亚述首都的历史并不难。大约在公元前880年，亚述纳西尔帕二世从亚述古城迁都到尼姆

鲁德，亚述遂定都于此170年。撒缦以色列三世即位后，在附近的巴拉瓦特建造了行宫。又经历了其后五位相对不那么重要的国王统治后，公元前745年，提革拉毗列色三世登基为亚述王。前面已经看到了，他入侵以色列，并记录下战果。提革拉毗列色在尼姆鲁德作王，想必经常在这些带翼雕塑之间穿行。他儿子撒缦以色列五世也在尼姆鲁德作王。

直到撒珥根二世于公元前722年接续撒缦以色列五世登基为王之后，尼姆鲁德才终止了亚述首都的地位。撒珥根二世在科尔萨巴德建造了新宫殿。（很快我们就能看到他的翼牛像）然而，科尔萨巴德只做了一任亚述王的首都，因为撒珥根之子西拿基立迁都到了尼尼微。此后尼尼微一直是亚述首都，历经五位国王统治，直到公元前612年被迦勒底人摧毁。

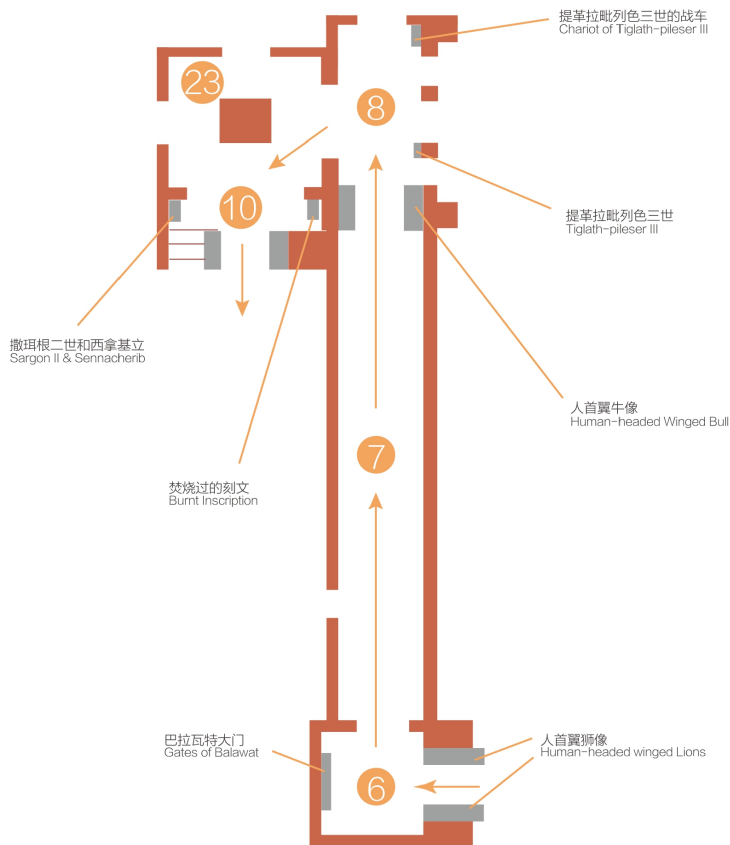
与《圣经》历史相关的亚述宫殿次序如下：公元前880～前710年的尼姆鲁德（包括附近建于公元前845年的巴拉瓦特）；公元前710～前700年的科尔萨巴德；以及公元前700～前612年的尼尼微。



06 尼姆鲁德宫墙浮雕

现在离开巴拉瓦特城门，进入第七展厅——尼姆鲁德宫殿浮雕（通常称作“尼姆鲁德画廊”）。

这里有亚述纳西尔帕尔二世金銮殿里的浅浮雕。纵观历史，这位王对叛逆者和战败的敌人之残忍无人能出其右。这些版上的浮雕主要内容是亚述纳西尔帕尔二世狩猎和打仗的事。这里并没有《圣经》事件的直接证据，所以我们很快转入第八展厅。



07 提革拉毗列色三世（普勒）的更多相关资料（公元前745～前727年）

本节提要

年代：公元前745～前727年

主要人物：提革拉毗列色三世；以色列王米拿现、比加、何细亚；犹

大王亚哈斯；亚兰王利汛

这一时期的先知：以赛亚；何西阿

《圣经》记载：《列王纪下》15-16章；《历代志下》28章；《以赛亚书》7章

第八展厅（更多尼姆鲁德宫殿浮雕）里有其他巨大的人头兽身像，但我们感兴趣的是提革拉毗列色三世。

亚斯他录浮雕记录了公元前732年提革拉毗列色三世对以色列的第二次入侵。《圣经》九次提及这位亚述王。当我们从第七展厅进入第八展厅时，右侧就是他的石像。再往前走一点，右侧是描绘提革拉毗列色三世的战车的浅浮雕。

《列王纪下》15:19-20记载了提革拉毗列色第一次入侵以色列的事。当时以色列王是米拿现（公元前752～前742年在位）。《圣经》如此记载：

“亚述王普勒来攻击以色列国，米拿现给他一千他连得银子，请普勒帮助他坚定国位。米拿现向以色列一切大富户索要银子，使他们各出五十舍客勒，就给了亚述王。于是亚述王回去，不在国中停留。”



左：提革拉毗列色三世 [编号：WA118900] ，位于第八展厅；



下：提革拉毗列色三世的另一种战车 [编号：WA124961 & 132306]，位于第八展厅

提革拉毗列色自己的本纪（这里看不到展示）如此记述：

“至于米拿现，寡人像一场暴风雪一样震慑了他，他像只孤鸟一样逃窜，又在我脚前下拜。我打发他回去，给我进贡。”

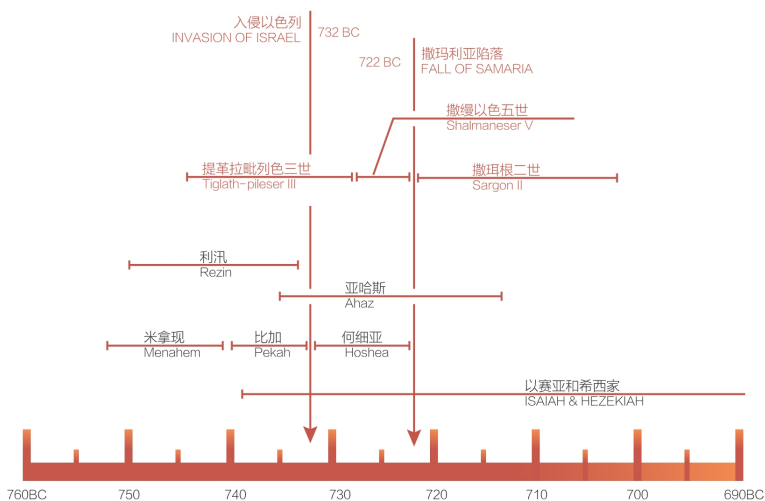
关于这位亚述王的其他记录证实了《圣经》关于他入侵以色列的记述。为了满足大家的兴趣，我们对《列王纪上》15:22-31、16:5-9；《历代志下》第28章和《以赛亚书》第7章中的事件进行了整理，并加上了提革拉毗列色自己的一些显著的相关记载：

将军比加发动政变弑君后于公元前740年登基为以色列王。不久，他与亚兰王利汛联合起来攻击犹大。而在犹大，国王亚哈斯罔顾以赛亚的意见，拒绝寻求神的帮助。结果，以色列和亚兰联军重创了犹大，杀死十二万男丁，并掳走许多俘虏。亚哈斯绝望之下求助于亚述的提革拉毗列色，以金钱来求他解救。《圣经》说：

“亚哈斯差遣使者去见亚述王提革拉毗列色，说：‘我是你的仆人、你的儿子。现在亚兰王和以色列王攻击我，求你来救我脱离他们的手。’亚哈斯将耶和華殿里和王官府库里所有的金银都送给亚述王为礼物。亚述王……就上去攻打大马士革，将城攻取，杀了利汛，把居民掳到吉珥。”（《列王纪下》16:7-9）

公元前732年，比加（以色列王）和利汛（大马士革的亚兰王）的联盟瓦解。大马士革陷落，历史悠久的亚兰王国终结了。至于比加，几乎在同一时间，他受害于一桩阴谋——何细亚杀了他，篡了他的位（《列王纪下》15:30）。

提革拉毗列色的本纪证实了这一切，涉及如下人和事。一份题记中讲述了亚哈斯（犹大王）如何付给他包括王室财产、黄金、白银、铅、锡、铁、羊毛制品、亚麻布、紫袍、马匹和骡子的巨额贡赋。提革拉毗列色也详细记述了自己如何攻取亚兰，扫平通往大马士革的全部道路。他还讲述了利汛王怎样逃离该城，利汛王的谋臣如何在一片残垣断壁中被钉在尖桩上。提革拉毗列色的本纪也声称参与了比加遇刺的阴谋：“他们推翻了比加王，我就让何细亚作王统治他们。”《圣经》里的历史记载再次得到了多方验证。



08 撒珥根二世与公元前722年撒玛利亚的陷落

本节提要

年代：公元前722年

主要人物：撒缦以色五世；撒珥根二世；以色列王何细亚

这一时期的先知：；以赛亚；何西阿

《圣经》记载：；《列王纪下》17:1-6，24；《以赛亚书》20:18

我们从第八展厅步入第二十三展厅（希腊和罗马雕塑），再左转进入第十展厅，科尔萨巴德城门上的巨大的人首翼牛像就矗立在那里。朝楼梯顶部看，有一幅亚述皇帝撒珥根二世的雕刻，比真人要大。这位皇帝的记录证实了《圣经》关于公元前722年北王国以色列的首都撒玛利亚陷落的记载。这幅巨大的雕刻来自撒珥根在科尔萨巴德的宫殿，雕刻中，左侧是王，在接待一位贵族，很可能是他儿子——太子西拿基立。

《列王纪下》17:1-6记载，以色列王何细亚最初屈服于撒缦以色五世，向他进贡。然而，何细亚不久就停止进贡，并求助于埃及帮他抵御亚述。撒缦以色的回应是把何细亚抓起来囚禁，并围困撒玛利亚。三年后，公元前722年该城陷落——此时撒缦以色刚刚去世，撒珥根二世继位。



墙面上刻的是萨尔根二世（左）接见一位高官，也许就是西拿基立 [编号：ANE 118822]，位于第十展厅

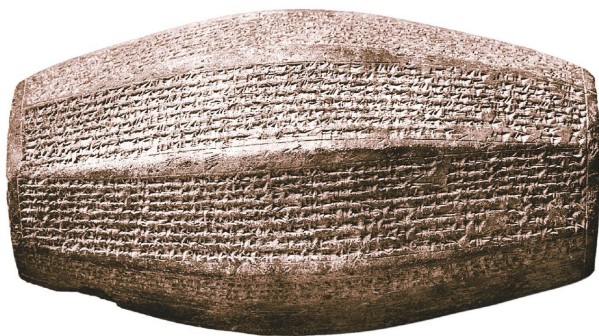
数世纪以来，众先知警告说以色列国会陷落、遭到惩罚、被掳，而撒珥根二世正是让这些警告成为现实的亚述帝王。从此，北方的十个支派成为掳民，只剩下南国犹大还是自由的。撒玛利亚凭借坚固的城防坚持了三年。考古发掘显示，公元前722年围困之前四五十年，耶罗波安王修了双重城墙，总厚度达9.8米。不管怎样，正如《圣经》所说，撒玛利亚因其百姓的罪恶陷落了，并且——

“亚述王攻取了撒玛利亚，将以色列人掳到亚述……亚述王从巴比伦、古他、亚瓦、哈马，和西法瓦音迁移人来，安置在撒玛利亚的城邑，代替以色列人，他们就得了撒玛利亚，住在其中。”（《列王纪下》17:6, 24）

有多处碑文都将撒玛利亚的陷落归功于撒珥根二世。比如本馆中一根未公开展览的棱柱 [编号：WA 22505] 上的碑文说撒珥根二世的一次远征攻掠了包括巴勒斯坦在内的诸多地方，攻占了撒玛利亚，“暗利家之地”。撒珥根二世留下的另一处碑文说：

“寡人登基的第一年，围困了撒玛利亚，将其征服，掳走了27,290名居民。”

这些文字出自科尔萨巴德出土的撒珥根纪念碑，现存于巴黎卢浮宫。巴格达的伊拉克国家博物馆收藏的一根棱柱（很幸运，这件文物并未在战乱中遗失）记载的内容更加详细：



巴格达的伊拉克博物馆里的刻字棱柱，描述了撒马利亚的陷落，以及之后该地区的人口迁入，印证了《列王纪下》第17章。（大英博物馆中有一个未展出的棱柱 [编号：WA 22505] 也与之类似，不过是九边形的）

“寡人包围了撒玛利亚，将其中的27,290名居民掳走……寡人用从他们身上得到的装备了200辆战车……寡人修复了撒玛利亚城……从寡人征服之地迁徙居民住在其中。”

由此可以看到，多份古代文献证实，《圣经》记载完全准确。迁入撒玛利亚代替以色列人的是亚述从巴比伦和亚兰北部押来的掳民。因此这片土地上有了新的语言和风俗，以及信仰上的混杂。由此产生了撒玛利亚教派，而犹太的主流犹太教对此深恶痛绝。

09 摩押王证实了《圣经》历史记载（约公元前853年）

本节提要

年代：公元前853年

主要人物：；摩押王米沙；以色列王暗利、亚哈

这一时期的先知：以利沙

《圣经》记载：《列王纪下》3:4-5

摩押石碑（米沙碑碣）

摩押石碑并不在大英博物馆里，不过大英博物馆有一个同比例复制品展出。我们提到这件文物，是因为对于研读《圣经》历史，这是能发挥最绝妙作用的纪念碑之一。原件是巴黎卢浮宫的展品。摩押地位于死海以东，大约长950公里，宽40~50公里。大卫和所罗门制服了该国，使之成为附庸，但公元前930年起，该国不再服从以色列的统治。然而，《圣经》记载表明，公元前853年（亚哈死的那一年）摩押又已经长期顺服以色列，此时准备再次寻求独立。《列王纪下》3:4-5说：

“摩押王米沙牧养许多羊，每年将十万羊羔的毛和十万公绵羊的毛给以色列王进贡。亚哈死后，摩押王背叛以色列王。”



摩押石碑，也被称为“米沙碑碣”，近1.2米高，60厘米宽，6厘米厚。

1868年，一个阿拉伯酋长得到这块纪念碑。此碑提及以色列王暗利和亚哈，并列举了摩押王米沙的诸多成就，证实了上述经文的准确性。米沙用39行碑文告诉我们：

“我是米沙……摩押王……以色列王暗利压制摩押许多年……他儿子（亚哈）……也说：‘我要让摩押谦恭顺从。’在我作王的时候他如此说，但我胜过了他。”

摩押石碑接着讲述了从以色列夺取其他地区的事，还有兴建水坝和城镇。这无疑是对《圣经》历史细节记录准确性的有力证明。

10 希西家保卫耶路撒冷（公元前701年）

本节提要

年代：公元前701年

主要人物：西拿基立；犹大王希西家；以赛亚

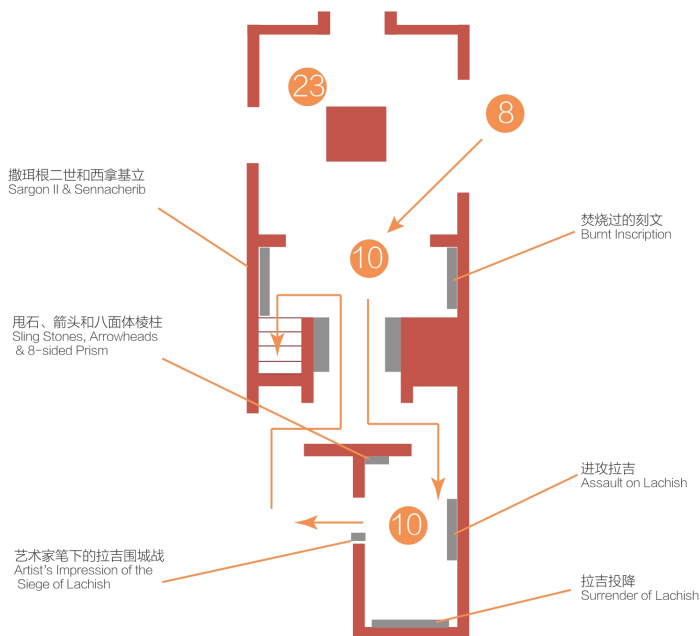
《圣经》记载：《列王纪下》18-20章；

《历代志下》32章；《以赛亚书》36-37章

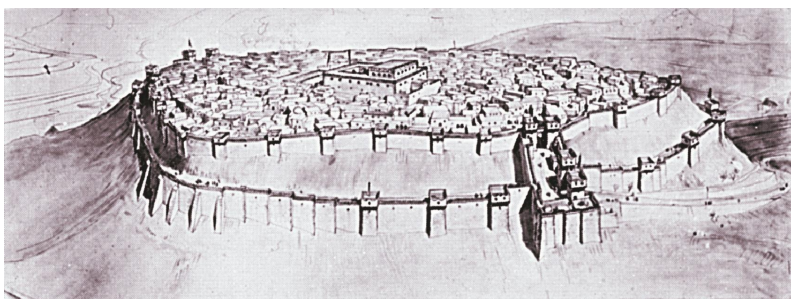
史书和西拿基立王宫殿雕刻中如此记载

撒珥根二世和西拿基立浮雕的对面是一块巨大的烧制版刻。

即将进入的拉吉展厅中的展品是最能证实《圣经》历史记载的已出土文物之一。实际上，这些1847年出土自尼尼微宫殿的文物是首批直接证实《圣经》历史事件的文物。亚述王西拿基立比其父撒珥根二世更具侵略性。公元前701年他率领大军攻入犹大，要占领所有坚城。此时驻耶路撒冷的先知是以赛亚，犹大王是希西家。《圣经》用了相当长的篇幅来记述西拿基立与杰出而敬虔的希西家之间的交手。而亚述的记录也同样对此着墨颇多。西拿基立的编年史出土于尼尼微，一起出土的还有石刻壁画，这些壁画镶嵌在他宫殿的墙上，他的宫殿共有71个房间。



我们先来看拉吉展厅门口那块很大的石板，上面有文字（见右下图）。石板严重烧焦，因为近100年后的公元前612年，尼尼微毁于大火（应验了先知那鸿的预言）。板上的文字详细记述了希西家给亚述人的贡赋，并将其归功于那次军事行动。《圣经》说希西家拒绝侍奉亚述王、向他进贡。（《列王纪下》18:1-18）西拿基立怒火中烧，《列王纪下》18:13-15说：



考古学家绘制的落入西拿基立之手前的拉吉要塞。



焚烧过的刻文，出土自尼尼微城西南部的宫殿，记载了希西家向亚述缴纳的贡赋 [编号：WA 118815]，位于第十展厅。

“希西家王十四年，亚述王西拿基立上来攻击犹大的一切坚固城，将城攻取。犹大王希西家差人往拉吉去见亚述王，说：‘我有罪了！求你离开我，凡你罚我的，我必承当。’于是，亚述王罚犹大王希西家银子三百他连得，金子三十他连得。希西家就把耶和华殿里和王宫府库里所有的银子都给了他。”

亚述王要希西家缴纳的贡赋高达10吨白银和1吨黄金。尽管榨取了如此巨额的贡赋，西拿基立显然决定继续其洗劫耶路撒冷的企图，在围困从西南方向通往耶路撒冷的道路上最后一座坚城、距耶路撒冷48公里的拉吉时，他派高级将领来威胁希西家（这些都记载在《列王纪下》18:17-37）。

西拿基立的本纪与《圣经》关于此次冲突的记载大致吻合（稍后在关于“泰勒棱柱”的介绍中将提及）。亚述记载如下：



第十展厅的壁橱中有一根八面棱柱 [编号：WA 103000]。上面包含攻克拉吉以及有效地把希西家“困在”耶路撒冷的报告。泰勒棱柱要到美索不达米亚展厅（第五十五展厅）才能看到，该棱柱载有西拿基立自己对入侵犹大的描述。

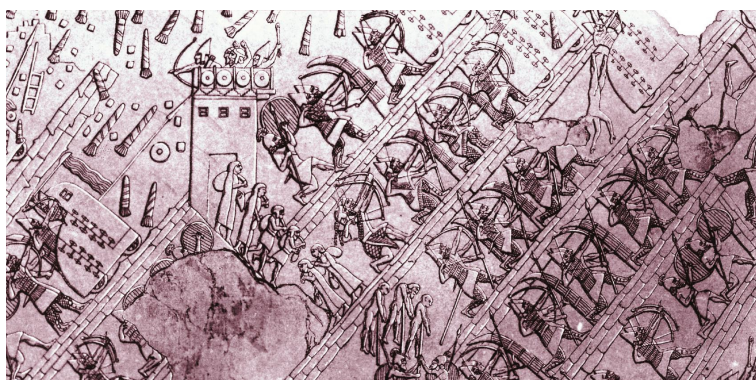
“犹大的希西家不伏在寡人的轭下，寡人就围困他的46座坚城.....爬城墙、用攻城器械猛攻.....挖地道、击破城墙，用各种方法，寡人攻占了这些城。寡人掳走了200,150名居民.....马匹.....牲畜和羊群不计其数。

“（希西家）他自己像只笼中鸟一样被寡人困在他的王城耶路撒冷。寡人修建工事攻击他；寡人把他从城门出来的人赶回去继续其悲惨命运.....

“寡人显赫而可怖的威严压服了希西家.....他的雇佣兵.....离弃了他。此外，我把30他连得金子、800他连得银子（寡人掳来的）、宝石、锑、珠宝.....象牙.....值钱的珍宝，还有他的女儿、女眷、男女乐师伶人都送去王城尼尼微。”

《圣经》和西拿基立的碑文在下列几点上吻合：①希西家背叛了西拿基立；②46座犹太坚城陷落了；③拉吉也陷落了；④希西家被“困在”耶路撒冷；⑤希西家进贡了30他连得金子（尽管白银和其他贡品的数量还有争议）；⑥耶路撒冷并未陷落，在未经任何战斗的情况下，亚述大军就离开了该地区。按照《圣经》的记述，西拿基立的军队被耶和华的使者毁灭了，而亚述人也清楚地承认耶路撒冷毫发无损（著名的“泰勒棱柱”上的记述）。不一致之处很容易解释。

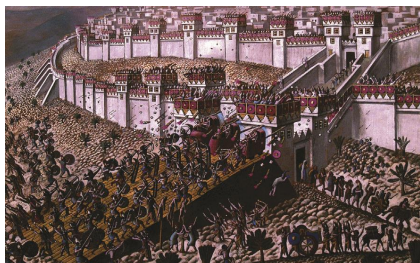
现在我们从撒珥根的翼牛像之间穿过，进入有“拉吉浮雕”的展室。耶路撒冷并未陷落，所以西拿基立不得不满足于把拉吉当作他浮雕的主题。此外，他再未返回巴勒斯坦地区，无疑是因为在这里承受了巨大损失。《圣经》记载了希西家看到耶路撒冷被围似乎无法避免后，怎样精心地预备。他祈求神的帮助，而以赛亚向他传耶和华的话，让他确信能够得到解救。《列王纪下》18-19章、《历代志上》32章以及《以赛亚书》36-37章详细记述了这些内容。其间发生了一个小插曲——特哈加，古实太子抑或摄政王，率军来犯，西拿基立转去迎战（参见《列王纪下》19:9和《以赛亚书》37:9）。亚述军队定然是从战场上返回后，还没抵达耶路撒冷城下就覆没了。一天夜里



发现尼微遗址的19世纪考古学家亨利·莱亚德爵士制作了许多出土石刻的绘本，都是在这些石刻被运走前绘制的。这是他绘制的拉吉围城浮雕，可以媲美拉吉展厅中的原件（参见下一页的图片及相关事件的记述）。



拉吉围城战浮雕局部 [编号：WA 124906] ，位于第十展厅。



阿兰·索雷尔绘制的拉吉围城战复原图，位于第十展厅。



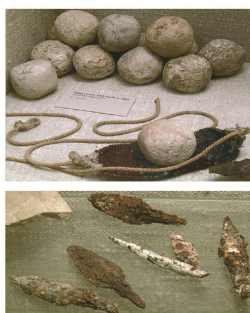
西拿基立接受拉吉的投降，收取战利品 [编号：WA 124910-2] ，位于第十展厅。

“当夜耶和华的使者出去，在亚述营中杀了十八万五千人……亚述王西拿基立就拔营回去”（《列王纪下》19:35-36）。

对于西拿基立野蛮而可怕的围城战，在拉吉展室可以获得极为鲜活生动的印象。展室四面是曾作为王宫一间房间“壁画”的浮雕石板。按从左到右的顺序描述了围困并攻克拉吉的故事。进攻部队的身后是

弹弓手，最前沿是弓箭手，之后是冲锋队。士兵们筑起大量土垒（在盾牌保护之下抛土筑成，以有效降低城墙高度），攻城器械往上面冲锋。防御一方则往下扔火把和石块。

浮雕内容显示，攻城战从该城左侧打响，在右侧结束。画中，亚述人从城中运出一辆战车和其他物品，还有无数俘虏，包括装着家眷孩童的车辆。亚述人把战死的守军穿在杆上，举行阅兵，以挫伤敌人士气。有些俘虏遭受了折磨，被打得皮开肉绽。在展室尽头，可以看到西拿基立坐在行军宝座上，接受该城投降。浮雕上的一段题记这样写道：



发掘拉吉出土的箭头 [编号：WA 132146] 和甩石 [WA 132127-40]，位于第十展厅。

“至高之王，亚述王西拿基立，坐在宝座上，在拉吉获得的战利品从他面前一经过。”

也许希西家的贡赋就是在那时交纳的。西拿基立背后的人打着拂尘；不过王的面貌已经被捣毁了。

墙上的一个壁橱里收藏了在拉吉发掘出的弹弓飞石和箭头。看看现代艺术家对亚述围城战的印象会有益处，就在壁橱旁边。一根八面亚述棱柱（图见43页）记录了西拿基立的五场战役，包括攻占拉吉。

11 西拿基立遇刺

另一处得到亚述文记载证实的《圣经》内容是西拿基立返回尼尼

微后，在偶像庙里崇拜时怎样被自己的两个儿子杀死。《圣经》也记述了这两个儿子怎样逃到亚拉腊，西拿基立的另一个儿子以撒哈顿追击并击败他们，随后加冕为王。（参见《列王纪下》19:36-37；《历代志下》32:21和《以赛亚书》37:38。）

亚述文记载完全证实了《圣经》的这些记述，因为除了巴比伦史书的进一步证实之外，以撒哈顿的尼尼微文献中有这样的碑文：

“尼散月……寡人愉快地走进王宫，这精美绝伦的地方承载了列王的命运。我的兄弟们作出了残忍的决定。他们亵渎了众神，行暴虐之事，图谋罪孽……为了夺权他们弑杀了父亲西拿基立……”

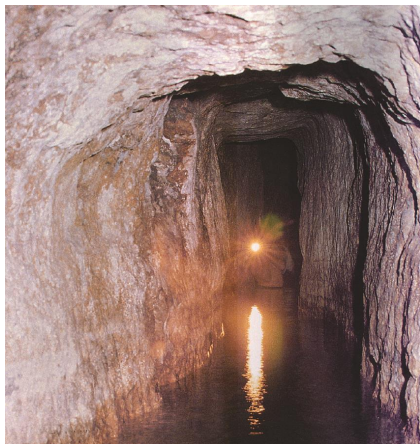
先知以赛亚

虽然有了如此多证实《圣经》记载的考古发现，我们绝不能忽视当时杰出的教师以赛亚。他在弥赛亚降生700年前就详细预言了弥赛亚要怎样来临、为人类的罪受苦代赎。他论及基督的复活、教会的建立及其在全世界的扩展。他大量精准的预言、高屋建瓴的论述，都得到了应验，证实了《圣经》是独一无二的默示之书。以赛亚先知最主要的主题是个人要寻求赦免，与神和好。

12 耶路撒冷的希西家水道

考古发现也断然证实了与希西家和西拿基立有关的另一处《圣经》记述。《圣经》记述了公元前701年希西家为了预备抵御围城（可能是在西拿基立首次来犯之后），堵塞了城外的泉源，把基训的泉水通过水道引入城中（《列王纪下》20:20；《历代志下》32:3-4, 30）。这条533米长的水道是在坚固的石灰岩中凿成。大部分的水道高约1.8米，深深地埋在地下，流向西罗亚池（同时建成）。水道由两组工人从两端同时掘进修成。完工时，在两组工人会师之处的墙壁上放置了一块纪念碑。1838年，一位美国东方学家爱德华·罗宾孙发现了这条水道，1909~1911年，水道被清理出来了。1880年发现的石刻记述了水道的完工（见左图）。石刻原件由伊斯坦布尔考古博物

馆陈列展出，西罗亚水道刻文译文如下：

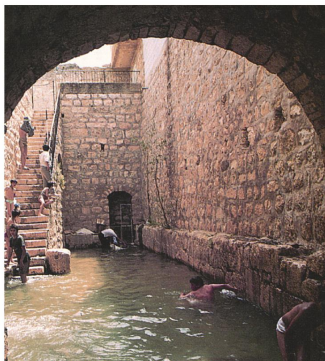


希西家水道。水道高度在1.6~2米之间，但在某些地方高达4.8米，这些比较高的地方甚至没有人工开凿的痕迹，似乎工人们利用了天然侵蚀形成的河槽。

西罗亚水道由伽罗·纳尔班迪安拍摄。



两队工人从两端开挖，最后会合点接近希西家水道的中点，尽管，如图所示，在合龙点附近水道弯度很大。



西罗亚池。2,700年后，孩子们仍在西罗亚池里游泳。池中的水来自城外的基训泉，距西罗亚池533米。

“水道是这样凿成的……还有6肘就贯通的时候，（听到了）一个工人喊叫同伴……（此处的话看来是说两条水道彼此之间稍稍有些错位）……水道贯通之时，工人们都打到了自己的同伴，斧头碰到斧头，水从泉源流了1,200肘远的距离进入储水池，工人头顶上的岩石有100肘厚。”

希西家水道（也称为西罗亚水道）是造福耶路撒冷的三大古代水利设施之首，长度和埋藏深度都远超其他二者。这是一项让人叹为观止的工程成就，完工速度也十分惊人。现在人们仍然无法解释当时的工人如何能从两端开挖，在中间相会，如何在施工时通风。这是古代最长的未在中间钻井而直接从两面开凿会合的水道。

有些地质学家声称水道是在公元2世纪凿成的，但2003年《自然》杂志发表了一位顶级考古学家的文章，证实了该水道修建于公元前8世纪。这一结果得自水道石膏衬料中的植物残片放射性碳同位素检测，这些衬料是为了防止水从石灰岩水道中的裂缝流失，足足有20厘米厚。水道几乎是水平的，经过533米之后仅仅下降了32厘米，水经水道流往西罗亚池。水道深入地下46米。水道蜿蜒前行——这一特征的原因有许多可能，包括避开王室墓地、地质条件的限制。



伊斯坦布尔考古博物馆内的西罗亚水道刻文。

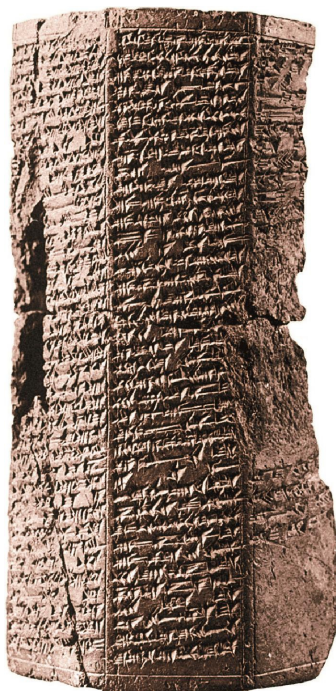
13 亚述王提到了玛拿西（约公元前678年）

希西家之子玛拿西受到西拿基立之子以撒哈顿的逼迫，后者入侵犹大（与其他地区），搜刮了极其沉重的贡赋用于重建尼尼微王宫，包括建筑材料和金银。玛拿西并未像其父那样获得神的拯救，因为他把可憎的偶像崇拜带回来了。《圣经》说：

“玛拿西引诱犹太和耶路撒冷的居民，以致他们行恶比耶和华在以色列人面前所灭的列国更甚……所以耶和华使亚述王的将帅来攻击他们。”（《历代志下》33:9, 11）

以撒哈顿在一块烧制黏土棱柱上刻字记述了自己的入侵，其中提到了玛拿西。（图片见下一页）

“寡人招来赫梯地和河（幼发拉底河）对岸的诸王：推罗王巴路、犹大王玛拿西（之后还提及20位统治者），要他们上交寡人索要的贡赋，并在极为困难的情况下运到尼尼微……包括用于寡人宫殿的建筑材料：巨木、巨梁、香柏木和松木的板材……还有从山中他们的采石场获得石制神像……石灰岩板材、阿斯南石、大大小小的木纹角砾岩。”



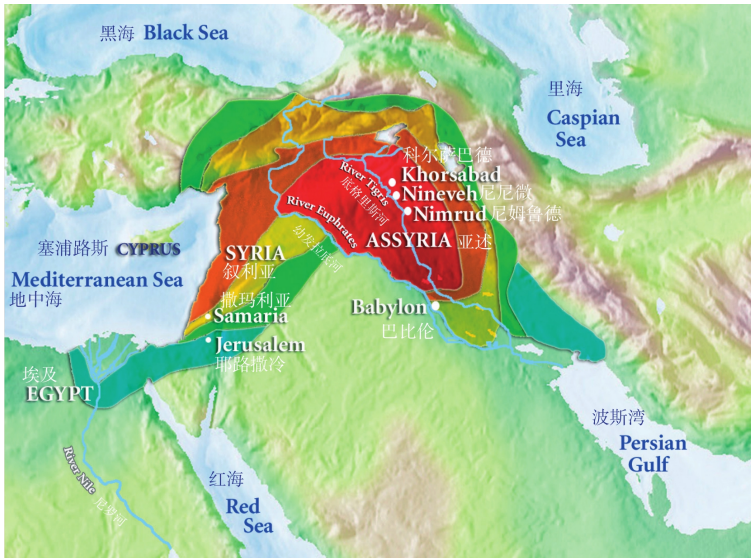
鸣谢：美国宾夕法尼亚大学博物馆

不久，玛拿西被以撒哈顿的儿子俘虏。

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- (1) 尼姆鲁德另译宁录，许多人认为尼姆鲁德就是圣经中的宁录。不过通常所用的拼法（Nimrud）与圣经中的宁录（Nimrod）稍有不同，而且作为知名的考古遗址，“尼姆鲁德”这一中文译名已经广为采用，所以未将其译为宁录。——译注

I Assyria versus the Bible Lands

Evidence in stone ratifies events



The Assyrian Empire

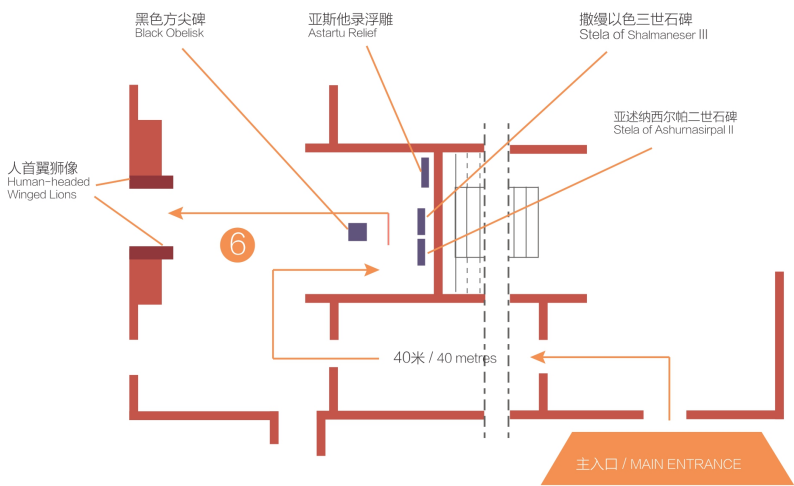
- Extent of Assyria c.1225 BC
- Expansion 858-824 BC (Shalmaneser III)
- 745-727 BC (Tiglath-pileser III)
- 721-681 BC (Sargon II and Sennacherib)
- Assyrian Empire at the height of its power 680-626 BC

01 How Assyrian Monuments Confirm the Bible

The first leg of this tour surveys discoveries found mostly in the excavations of Assyrian royal palaces. From around 880 BC the Assyrian empire really began to take shape bringing terror and tyranny for nearly three centuries, and engulfing many other kingdoms. Several Assyrian kings invaded or threatened the Bible

lands of Israel and Judah, securing submission and tribute from them. Many years of such interaction naturally led to various names and battles being mentioned in both the Bible and the annals and monuments of the Assyrians, confirming the historical accuracy of the biblical record.

We begin this tour turning immediately left inside the Museum entrance and proceeding past the cloakroom to Room 6, the Assyrian Sculpture Gallery, to see the first of many highly significant discoveries.



注：图中数字⑥表示第六展厅，下文各插图中同类数字也表示展厅序号。

02 Shalmaneser Names Ahab and Benhadad c.853 BC

THESE PAGES

DATES: 853 BC

CHIEF PEOPLE: Ashurnasirpal II, Shalmaneser III,

Ahab, king of Israel, Benhadad, king of Syria

AT THAE sTsyIrMia Eve OrsuFs: thEeli sBhibale Lands

BOOKS OF BIBLE: *1 Kings 22*

Turn immediately right as you enter Room 6 and walk to the end wall.

One of the first items we view is an Assyrian monument mentioning the names of two kings who feature prominently in the Old Testament, and confirming the integrity of biblical dating. Three similar monuments stand together, one of which (in the middle) commemorates Ashurnasirpal II (883-859 BC), the Assyrian king who began the policy of expansion and empire building. He introduced new siege techniques to Assyrian warfare, particularly the use of earth ramparts and battering engines, supported by slingshooters and archers.



Left: The Stela of Shalmaneser III

[ANE 118884] in Room 6

Right: The Stela of Ashurnasirpal II

[ANE 118883] in Room 6

To the left of him is a sandy-coloured monument of tremendous importance to us. It is known as the Stela of Shalmaneser III (also called the Kurkh Stele). This shows Shalmaneser III (who ruled Assyria from 859-824 BC) saluting his gods symbolised in the small pictures above his hand. Writing appears all over the king's picture

and also on the back of the monument. This text describes Shalmaneser's first six military campaigns, including specific mention of Ahab (king of Israel) and Benhadad I (king of Syria).

He records how (in 853 BC) he ventured west threatening many kingdoms, but the king of Hamath organised a mighty defence force supplied by twelve kings (Ahab and Benhadad being among them). These two spent most of their time at war with each other, but during a three-year peace (mentioned in 1 Kings 22.1) they joined forces with Hamath to repel Shalmaneser. (This was during the ministry of the prophet Elisha.) An engagement was fought at Karkara (also spelt Qarqara) near Hamath. In this monument, Shalmaneser describes it in these words:

'I approached Karkara. I destroyed, tore down, and bound Karkara, his royal residence. He brought along to help him 1,200 chariots, 1,200 cavalrymen, 20,000 foot soldiers belonging to Hadadezer [Benhadad I] of Damascus, ... 2,000 chariots, 10,000 foot soldiers belonging to Ahab the Israelite ...'

The text records that the whole confederate army had 50,000 infantry, 14,000 cavalry and nearly 4,000 chariots. Shalmaneser boasts that he won such a great victory that the rivers were dammed with corpses and the valleys flowed with blood, but his victory could not have been quite as dramatic as this because his advance was effectively halted and he never took possession of his enemy's territory. Nor does the Bible mention that either Ahab or Benhadad suffered a military set-back on such a scale. Shortly after this event Ahab returned to the offensive against Benhadad and died on the battlefield (*1 Kings 22.34-35*).

Such inscriptions as these provide a definite confirmation that the various people described in *2 Kings* and *2 Chronicles* were true historical figures. As we shall see, this monument is typical of so much which has been unearthed confirming that biblical characters

lived at the times and in the places stated in the Bible.

03 Tiglath-Pileser Invades Israel 734-732BC

THESE PAGES

DATES : 732 BC

CHIEF PEOPLE: Tiglath-pileser III, Pekah, king of Israel

AT THE TIME OF: Isaiah, Hosea

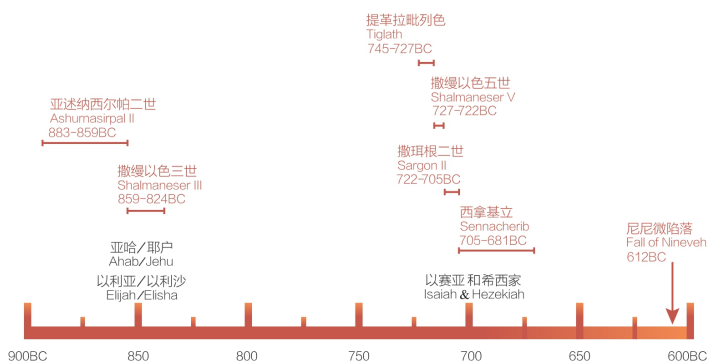
BOOKS OF BIBLE: *2 Kings 15.29*; *1 Chronicles 5.25-26*

To the left of the Stela of Shalmaneser III is a slab relief from Nimrud showing the capture of Astartu in 732 BC.

After the death of the Assyrian emperor Shalmaneser III in 824 BC, nearly eighty years passed without serious trouble between Assyria and Palestine. Then in 745 BC an Assyrian general seized power, assuming the lordly name of Tiglath-pileser III, and resuming the aggressive policies of Shalmaneser III. Tiglath invaded Israel twice during his reign. The limestone relief before us tells of the capture of Astartu (a place in Gilead, east of the river Jordan). Specifically, it commemorates Tiglath's second invasion of Israel between 734-732 BC. The king is shown at the bottom, while above him booty and Israelite prisoners are being led away. This totally corroborates the biblical record of *2 Kings 15.29*, which reads:



Relief from the palace at Nimrud recording the capture of Astartu in Gilead
[ANE 118908], in Room 6.



'In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.'

1 Chronicles 5.25-26 also refers to this punitive invasion of

Israel by Tiglath-pileser (in this passage he is called 'Pul'). This invasion is also confirmed by the tablet recording Tiglath's annals to be seen shortly in a lower room [WA K 3751], see page 64.

04 Shalmaneser Provides Jehu's Portrait 841 BC

THESE PAGES

DATES: 853-841 BC

CHIEF PEOPLE: Shalmaneser III; Joram, king of Israel; Jehu, king of Israel

AT THE TIME OF: Elisha

BOOKS OF BIBLE: *2 Kings 8-10*

(1) The Black Obelisk

Standing behind us as we viewed the previous items.

This takes us back to the time of Shalmaneser III, and provides the only known picture of a Hebrew king. It is a black, limestone pillar (about 6? feet tall) with four sides covered with pictures and writing, recording (among other things) how Jehu king of Israel paid homage to Shalmaneser. Jehu is named and shown prostrating himself before him, and the text states the value of the homage:

'I received from him silver, gold, a golden bowl, golden goblets, pitchers of gold, tin, a staff for the hand of the king...'

(2) Background

After the death of Ahab (king of Israel) in 853 BC, his son, Ahaziah, ruled for two years, dying prematurely in 852 BC, then another son Jehoram (or Joram) ruled for ten years. This was an

intensely evil reign, and in 841 BC a military captain named Jehu was 'anointed' king of Israel by Elisha's messenger, and commanded to destroy the Ahab dynasty. All this is recorded in *2 Kings 9* and *10*. Jehu went on to reign for 28 years, beginning a dynasty of some 100 years.



The Black Obelisk of Shalmaneser III (Jehu is in second frame from the top)
[ANE 118885] in Room 6.

Jehu took a chariot to the town of Jezreel where Ahab's son, King Joram (recovering from battle wounds) was accompanied by another Ahaziah, the twenty-one year old king of Judah (a hopeless

and wicked individual). Jehu's chariot raised such a cloud of dust that the Jezreel town watchman thought it was a large company approaching. However, as Jehu drew nearer, he reported – 'The driving is like the driving of Jehu ... for he driveth furiously' (2 Kings 9.20). Jehu shot Joram with an arrow as he tried to escape, and also fatally wounded Ahaziah. He entered the town and found the notorious Jezebel, Ahab's widow, who had 'painted her face' and was looking out of an upper window. He ordered her to be unceremoniously thrown out of the window to her death, and dogs ate her flesh.



The Black Obelisk close up showing Jehu bringing tribute to Shalmaneser [ANE 118885], in Room 6.

Jehu set about purging Baal worship out of Israel with considerable cunning and violence, exterminating all the failed royal house of Israel, and the priests of Baal. From this obelisk, we

learn that Jehu (in the first year of his reign) attempted to buy the friendship of Assyria by paying homage to Shalmaneser III.

In this monument, discovered in 1845 at Nimrud, the existence of yet another Bible king receives solid corroboration from a contemporary secular record.

We now turn to face the pair of human headed winged lions which once flanked the doorway of the throne room of Ashurnasirpal II, king of Assyria 883-859 BC (before Shalmaneser III). His palace was at Nimrud. The next pages sketch the history of the three Assyrian capitals with their palaces.

05 Assyrian Royal Palaces 880BC-612BC

Assyrian kings flanked the entrances to their royal palaces with colossal, human-headed winged bulls and lions. These were designed to project an image of intelligence and power, and to signify the emperor's extensive dominions. These huge human-headed lions from Nimrud (which we see here) 'guarded' the palaces of several kings who invaded and oppressed Bible lands. The walled city of Nimrud covered 890 acres. The palace alone covered 50 acres, building activities lasting 50 years.

The huge Gates of Balawat (a secondary palace built for Shalmaneser III) were decorated with bands of engraved bronze, the originals of which are in glass cases on either side of a modern reproduction of the gates. One of these bronze bands also features the military expedition against Karkara (see page 21). Chariots are shown attacking the region of Hamath, and below, captives are being led away.

Look for a case on the left as you go between the winged lions [Band 124655].



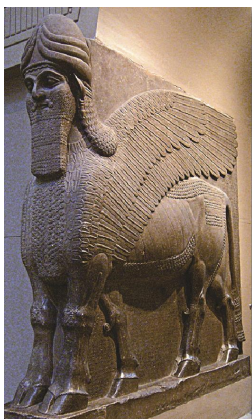
Artist's impression of the Royal Palace at Nimrud



Bronze band from the Gates of Balawat, the palace of Shalmaneser III, recording and validating hostilities at Hamath (upper portion) and Karkara (lower) described on page 11; in Room 6.



Reconstruction of the Gates of Balawat with a pair of human-headed winged (5-legged) lions from the doorway of Ashurnasirpal II's throne room at Nimrud; in Room 6.



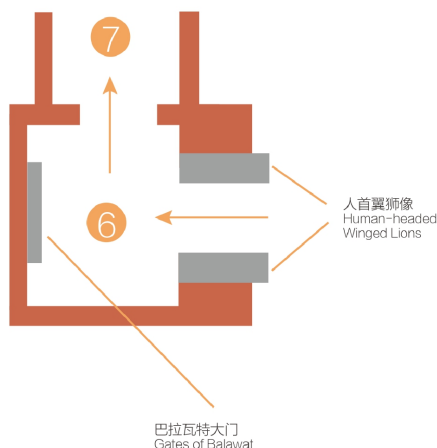
Human-headed winged bull, one of a pair, guarding Ashurnasirpal II's palace; in Room 8.

The history of the three significant Assyrian capitals, Nimrud, Khorsabad and Nineveh, is easy to sketch. The Assyrian capital was moved from Ashur to Nimrud by Ashurnasirpal II about 880 BC, and this continued to be the capital for 170 years. When Shalmaneser III ascended the throne he added the secondary palace at nearby Balawat. After five relatively insignificant kings, Tiglath-pileser III ascended the Assyrian throne in 745 BC. He invaded Israel and recorded his exploits as we have seen. Tiglath-pileser reigned from Nimrud, and would have regularly passed by these winged creatures. His son Shalmaneser V also reigned from Nimrud.

It was not until Shalmaneser V was succeeded by Sargon II in 722 BC, that Nimrud ceased to be the capital of Assyria, Sargon building a new palace for himself at Khorsabad. (His winged bulls turn up shortly in this tour.) Khorsabad, however, lasted for only one reign, because Sargon's son, Sennacherib, moved the capital to Nineveh. This remained the capital through the reigns of five more

kings until its destruction by the Chaldeans in 612 BC.

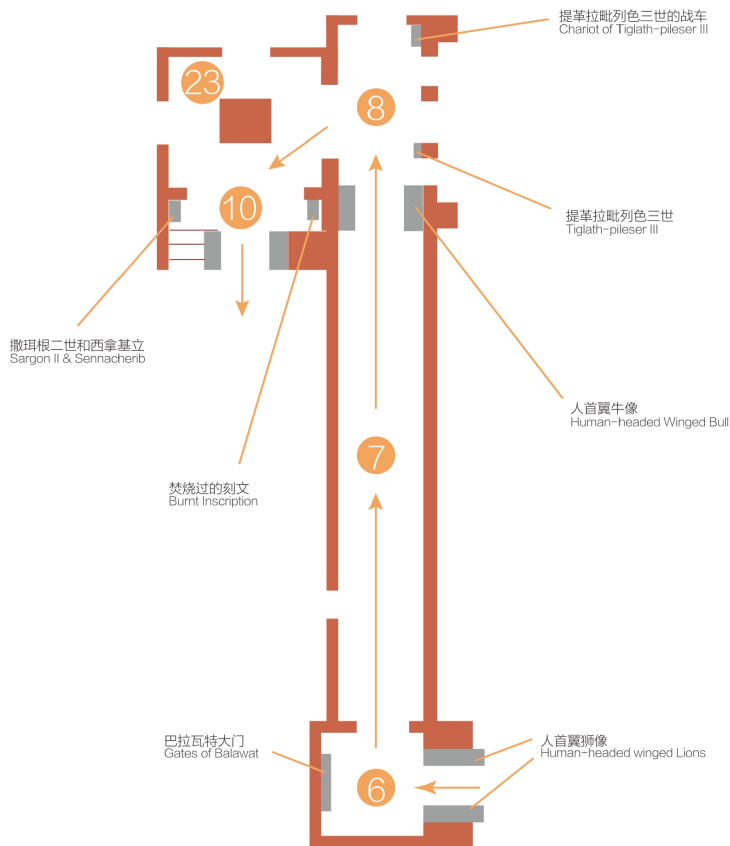
The order, then, for Assyrian palaces connected with Bible history is – Nimrud 880-710 BC (including nearby Balawat from about 845 BC); Khorsabad 710-700 BC; and Nineveh 700-612 BC.



06 Nimrud Wall Sculptures

From the Gates of Balawat, we turn into Room 7, Nimrud Palace Reliefs (which used to be called the Nimrud Gallery).

Here are bas-reliefs from the throne room of the palace of Ashurnasirpal II. The extreme barbarity of this king towards his rebels and defeated enemies exceeds anything in history. The main features of these panels are the king hunting and campaigning. There being no direct evidence for biblical events here, **we pass swiftly through to Room 8.**



07 More On Tiglath-Pileser III ('Pul') 745-727 BC

THESE PAGES

DATES: 745–727 BC

CHIEF PEOPLE: Tiglath-pileser III; Menahem, Pekah & Hoshea, kings of Israel; Ahaz, king of Judah; Rezin, king of Syria

AT THE TIME OF: Isaiah; Hosea

BOOKS OF BIBLE: 2 Kings 15-16; 2 Chronicles 28; Isaiah 7

Room 8 (more Nimrud Palace Reliefs) has other giant human-

headed beasts, but we are interested in Tiglath-pileser III.

We met Tiglath when viewing the Astartu Relief which commemorated his second invasion of Israel in 732 BC. He is mentioned nine times in the Bible, and his portrait in stone is here on the right as we emerge from Room 7. Further ahead on the right is a bas relief depicting the Chariot of Tiglath-pileser III.

The first of Tiglath's invasions is recorded in *2 Kings 15.19-20*. At the time Israel's king was Menahem (who reigned 752-742 BC). The Bible says:

'Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him ... and Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver ... so the king of Assyria turned back.'



Left: Tiglath-pileser III [WA 118900] in Room 8



Below: Another version of Tiglath-pileser III's chariot [WA 124961 & 132306] in Room 8

Tiglath-pileser's own annals (not on view here) say:

'As for Menahem, I overwhelmed him like a snowstorm and he fled like a bird alone, and bowed to my feet. I returned him to his place and imposed tribute upon him.'

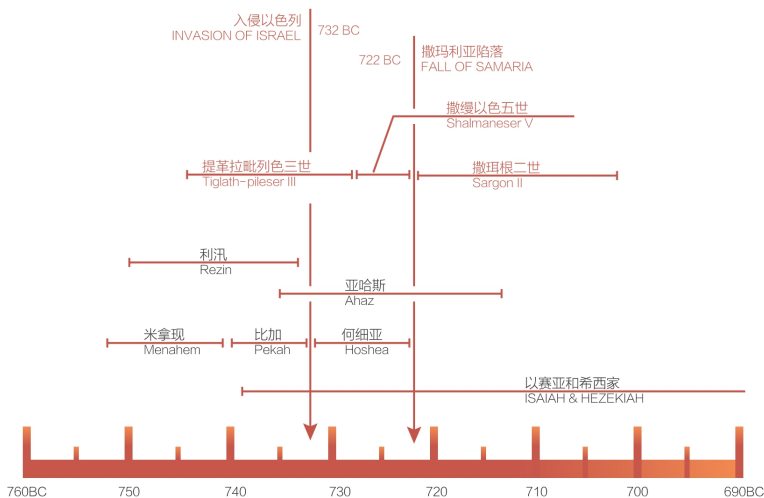
Other annals of this Assyrian king further corroborate the Bible's account of his invasion of Israel. We provide, for interest, this résumé of events drawn from *2 Kings* 15.22-31; 16.5-9; *2 Chronicles* 28 and *Isaiah* 7, followed by some references to Tiglath-pileser's own remarkable records:

Pekah, a military commander, began to reign in Israel in 740 BC following a murderous coup. Within a few years he joined forces with Rezin, the king of Syria, and began to attack Judah. Down in Judah, King Ahaz ignored Isaiah's advice and refused to look to God for help. Consequently, the Israel-Syria alliance wounded Judah severely, slaying 120,000 men and taking many captives. In desperation Ahaz turned to Tiglath-pileser of Assyria and paid him to come to his rescue. His message read:

'I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold ... found in the house of the Lord, and in the treasures of the king's house, and sent it ... to the king of Assyria. And ... the king of Assyria went up against Damascus, and took it ... and slew Rezin' (2 Kings 16.7-9).

So, in 732 BC, the alliance of Pekah (of Israel) and Rezin (of Damascus, Syria) was broken. Damascus fell, and the long history of the kingdom of Syria was brought to an end. As for Pekah, at precisely the same time he fell victim to a conspiracy at home when Hoshea put him to death and took the throne (2 Kings 15.30).

Tiglath-pileser's annals confirm all this, referring to the following people and events. In an inscription he tells how Ahaz (of Judah) paid him an enormous tax of royal treasure, gold, silver, lead, tin, iron, woollen goods, linen, purple, trained horses and mules. Tiglath also gives details of how he took Syria, conquering all the way to Damascus. He tells of how King Rezin fled into the city, and how, amidst scenes of devastation and destruction, Rezin's advisers were impaled. Tiglath-pileser's annals also refer to the assassination of Pekah, claiming a part in the conspiracy in these words: 'They overthrew their king Pekah and I placed Hoshea over them as king.' The historical nature of the biblical narrative could not be more comprehensively confirmed.



08 Sargon II And The Fall Of Samaria 722BC

THESE PAGES

DATES: 722 BC

CHIEF PEOPLE : Shalmaneser V ; Sargon II ; Hoshea, king of Israel

AT THE TIME OF : Isaiah ; Hosea

BOOKS OF BIBLE : *2 Kings 17.1-6, 24 ; Isaiah 20.1*

From Room 8 we enter Room 23 (Greek and Roman Sculpture), turning left into Room 10, where colossal human-headed bulls from the city gates at Khorsabad stand guard. On our level at the top of a flight of stairs is a larger-than-life representation of Assyrian emperor Sargon II, whose records confirm the biblical account of the fall of Samaria, the capital of the northern kingdom of Israel, in 722 BC. This great sculpture from Sargon's palace at Khorsabad shows the king on the left receiving a nobleman, most probably crown prince Sennacherib, his son.

In *2 Kings 17:1-6* we read of how Hoshea, the king of Israel, initially submitted to the yoke of Shalmaneser V and paid tribute to him. Before long, however, Hoshea stopped paying the tribute and appealed to Egypt to help him resist Assyria. Shalmaneser reacted by seizing Hoshea, imprisoning him and laying siege to the city of Samaria. This fell after three years in 722 BC – immediately after Shalmaneser had died and been succeeded by Sargon II.



Wall panel showing Sargon II (left) receiving a high official, probably Sennacherib [ANE 118822], in Room 10.

Sargon II is therefore the Assyrian emperor who claims to have directed the final fall, punishment and captivity of the kingdom of Israel, following centuries of warning from the prophets. Thus the ten northern tribes went into captivity, leaving only the southern kingdom of Judah in freedom. Samaria had withstood the siege for three years due to its unusually strong fortifications. Excavations show that forty to fifty years before the siege of 722 BC, King Jeroboam had given the city a double wall with an overall thickness

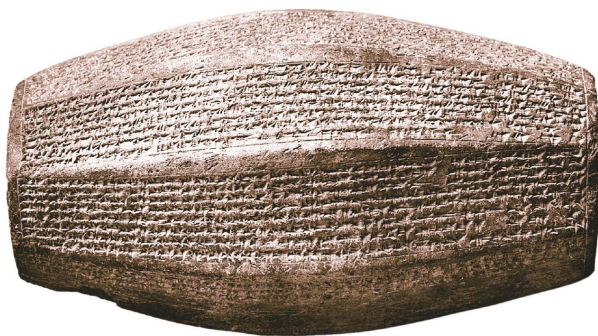
of up to 32 feet. Nevertheless, as the Bible says, Samaria fell because of the wickedness of the people, and –

'The king of Assyria took Samaria, and carried Israel away into Assyria ... and the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel' (2 Kings 17.6 and 24).

Sargon II took the credit for the fall of Samaria, in several inscriptions, such as an inscribed prism [WA 22505] held in the Museum but not on display. This traces an expedition of Sargon II against various places including Palestine, claiming the conquest of Samaria, 'the land of the house of Omri'. Another inscription left by Sargon II says:

'In the first year of my reign I besieged and conquered Samaria, and carried away 27,290 inhabitants.'

These words are from the Sargon Inscription, discovered at Khorsabad, now in the Louvre, Paris. A very comprehensive description is on a prism in the Iraq Museum, Baghdad (and fortunately not looted). It includes this passage about Samaria:



Inscribed prism of Sargon II in the Iraq Museum, Baghdad, describing the fall and repopulating of Samaria, confirming 2 Kings 17. (The British Museum's undisplayed prism [WA 22505] is similar, but nonagonal.)

'I surrounded and deported as prisoners 27,290 of its inhabitants ... From them I equipped 200 chariots for my own army units ... I restored the city of Samaria ... I brought into it people from the countries conquered by my own hands.'

The precision of the biblical narrative is thus totally vindicated by several ancient documents. The people brought into Samaria to replace Israelites were Assyrian prisoners taken from Babylon and Northern Syria. These gave rise to new languages and customs, with much religious confusion. The result was the cult of the Samaritans, from whom the mainstream Jews of Judah stood aloof.

09 The King Of Moab Confirms Bible History c. 853 BC

THESE PAGES

DATES: C. 853 BC

CHIEF PEOPLE; Mesha, king of Moab; Omri & Ahab, kings of Israel;

AT THE TIME OF: Elisha

BOOKS OF BIBLE: *2 Kings 3.4-5*

The Moabite Stone (Mesha's Stele)

The Moabite Stone cannot be seen in the British Museum, although for years an actual size copy was exhibited. We mention it here because it is one of the most sensational memorials to turn up, throwing light on Bible history. The original stone is exhibited in the Louvre, Paris. The land of Moab lay east of the Dead Sea, and was roughly 600 miles long by 25-30 miles wide. David and Solomon subdued it as a vassal state, but after 930 BC it threw off the yoke of Israel. However, the Bible records that by 853 BC (the

year Ahab died) Moab had long been subdued once again by Israel, and was preparing for a second attempt at independence. *2 Kings* 3.4-5 tells us:

'And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel 100,000 lambs, and 100,000 rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.'



The Moabite Stone, also known as Mesha's Stele, is nearly 4 feet high, 2 feet wide, and 22 inches thick.

In 1868 this ancient memorial stone came into the possession

of an Arab sheikh, confirming the accuracy of the text quoted, naming the Israelite kings Omri and Ahab, and providing a list of the accomplishments of Mesha, the Moabite king. In 39 lines of writing he tells us:

'I am Mesha ... king of Moab ... As for Omri, king of Israel, he humbled Moab many years ... and his son [Ahab] ... also said, I will humble Moab. In my time he thus spoke, but I have triumphed over him.'

The Moabite Stone goes on to speak of the taking of other districts from Israel, and of the building of reservoirs and townships. It is certainly a most significant confirmation of the accuracy of the historical details in the Bible.

10 Hezekiah's Defence of Jerusalem c.701BC

THESE PAGES

DATES: C. 701 BC

CHIEF PEOPLE: Sennacherib, Hezekiah, king of Judah, Isaiah

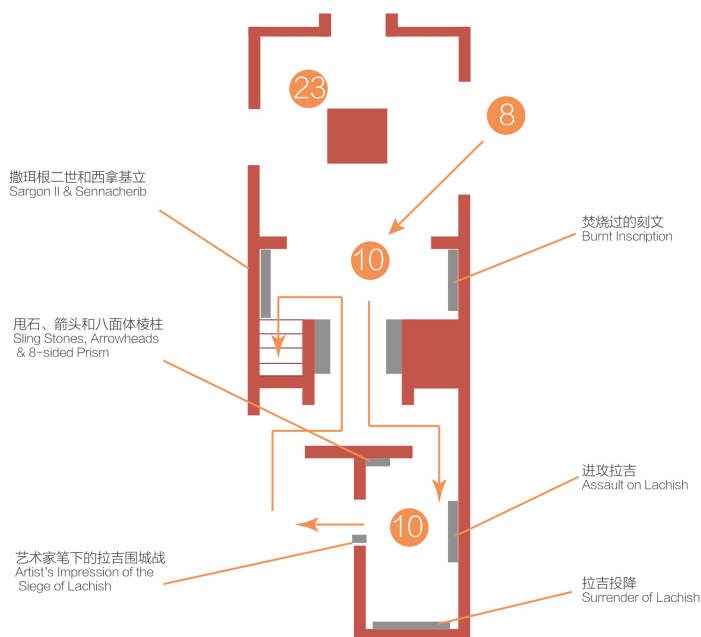
BOOKS OF BIBLE: *2 Kings 18-20*,
2 Chronicles 32, *Isaiah 36-37*

Hezekiah's Defence as described in the chronicles and palace sculptures of King Sennacherib

Opposite the relief of Sargon II and Sennacherib is a large, scorched inscribed panel.

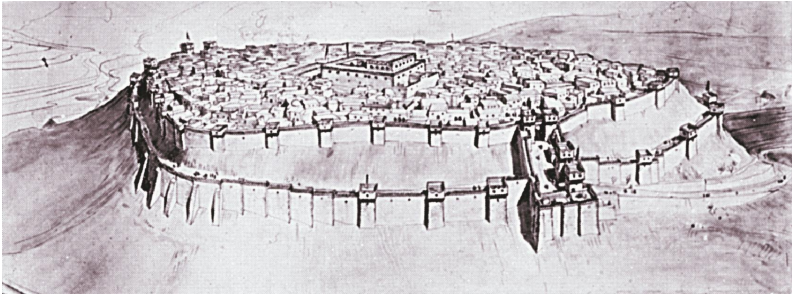
The Lachish room shortly to be entered displays one of the most spectacular confirmations of Bible history ever unearthed. Indeed, these items from the palace of Nineveh were the very first direct proof found of an event in Bible history when discovered in

1847. Sennacherib, king of Assyria, was even more aggressive than his father Sargon II. In 701 BC he swept into Judah with a massive army and proceeded to capture all her fortress cities. At the time Isaiah was resident prophet in Jerusalem, and Hezekiah was king. Sennacherib's encounter with the outstanding and godly Hezekiah receives considerable coverage in the Bible. It is also one of the best documented events in the Assyrian records. Sennacherib's chronicles were found at Nineveh together with the pictures in stone which lined the walls of his 71-roomed palace.



We look first at the very large slab, covered in text, just outside the Lachish room (pictured next page). It is badly scorched because nearly 100 years later, in 612 BC, Nineveh was destroyed by fire (just as Nahum had prophesied). The text gives details of the tribute sent by Hezekiah to the Assyrians, and accounted for after the campaign. The Bible tells us that Hezekiah had refused to serve and

pay the king of Assyria (*2 Kings 18.1-8*). Sennacherib's anger was aroused, as *2 Kings 18.13-15* relates (here paraphrased) –



Archaeologist's drawing of Fortress-Lachish before it fell to Sennacherib.



Burnt Inscription from Nineveh south-west palace recording Hezekiah's tribute to Assyria [WA 118815], in Room 10.

Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the walled cities of Judah, and took them. And Hezekiah sent to the king of Assyria, at Lachish, saying, I have offended; return from me: whatever penalty you impose on me I will bear. And the king of Assyria imposed on Hezekiah 300 talents of silver and 30 talents of gold. Also Hezekiah gave him all the silver that was in the house of the Lord and the treasures of the king's house.

The tribute imposed upon Hezekiah amounted to 22,500 pounds weight of silver and 2,250 pounds of gold. Despite having extracted this enormous payment, Sennacherib evidently decided to continue with his attempt to sack Jerusalem, and sent his senior commander to say so, while he continued to besiege Lachish, the last fortified city on the main road to Jerusalem from the south-west, and 30 miles away (this is all in *2 Kings 18.17-37*).

Sennacherib's annals mainly agree with the Bible's account of the conflict (we shall see these in the Taylor Prism later). In them, the Assyrian says –



An eight-sided prism [WA 103000] is displayed in a wall case in Room 10. It includes a report of the capture of Lachish and the effective 'shutting up' of Hezekiah in Jerusalem. The Taylor Prism, which gives Sennacherib's version of his invasion of Judah, is to be seen in the Later Mesopotamia Room 55.

'As for Hezekiah the Jew, who did not submit to my yoke, 46 of

his strong, walled cities ... by escalade and by bringing up siege engines, by attacking and storming ... by mines, tunnels and breaches, I besieged and took. 200,150 people ... horses ... Cattle and sheep without number I brought away ...

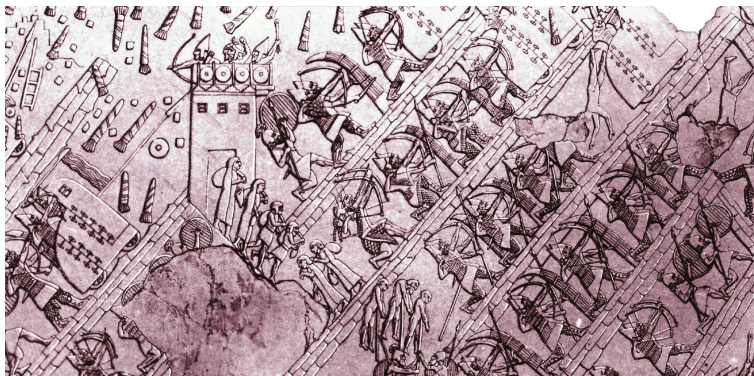
'[Hezekiah] himself like a caged bird I shut up in Jerusalem, his royal city. Earthworks I threw up against him; the one coming out of his city gate I turned back to his misery ...

'As for Hezekiah, the terrifying splendour of my majesty overcame him ... and his mercenary troops ... deserted him. In addition to 30 talents of gold and 800 talents of silver [I took] gems, antimony, jewels ... ivory ... valuable treasures, as well as his daughters, his harem, his male and female musicians which I sent to Nineveh, my royal city.'

The Bible and Sennacherib's inscriptions agree that① Hezekiah rebelled, ②that precisely 46 walled cities of Judah fell,③ Lachish also fell,④Hezekiah was 'shut up' in Jerusalem by events,⑤30 talents of gold were paid in tribute (though the precise amount of silver and other items are in dispute), and⑥Jerusalem itself did not fall, the mighty Assyrian army leaving the area without an engagement there. In the Bible's account, Sennacherib's army was destroyed by the angel of the Lord, while the Assyrian version (on the famous Taylor Prism) gives implicit acknowledgement that Jerusalem remained intact. Points of disagreement are easily accounted for.

We now pass between Sargon's winged bulls and enter the room containing the Lachish Reliefs. Jerusalem never fell, and so Sennacherib had to be content with Lachish as the subject of his sculptures. Furthermore, he never returned to the region of Palestine, doubtless due to the severity of his losses. The Bible relates how Hezekiah made thorough preparations for a seemingly inevitable siege of Jerusalem. He prayed for God's help, and Isaiah

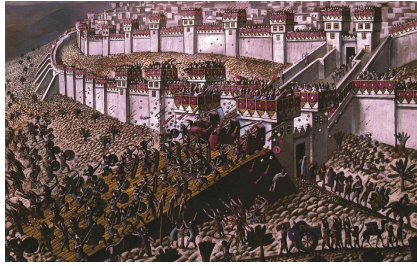
gave him a word from the Lord assuring him of deliverance. All this is recorded in detail in *2 Kings 18-19*, *2 Chronicles 32*, and *Isaiah 36-37*. There was an interlude when Sennacherib was called away to deal with an offensive by Tirhakah, then crown prince or king-regent of Ethiopia (referred to in *2 Kings 19.9* and *Isaiah 37.9*). It must have been on its return that the Assyrian army was destroyed before it ever reached the walls of Jerusalem. One night –



The 19th-century archaeologist Sir Henry Layard, who discovered Nineveh, made numerous remarkable drawings of the sculptures underground, before their removal. This is his drawing of the siege of Lachish which may be compared with the actual sculptures in the Lachish room (see picture opposite on the next page and descriptions of events in the text).



A scene from the siege of Lachish [WA 124906], in Room 10.



Reconstruction of the siege of Lachish by Alan Sorrell, in Room 10.



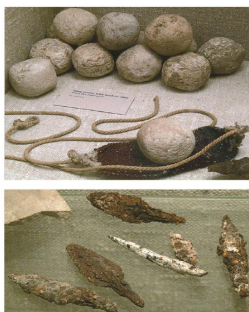
Sennacherib receives the surrender and spoil of Lachish [WA 124910-2], in Room 10.

'the angel of the Lord went out, and smote in the camp of the Assyrians 185,000 ... So Sennacherib king of Assyria departed' (2 Kings 19.35-36).

The Lachish room gives a very vivid idea of the barbaric and terrifying siege warfare employed by Sennacherib. The sculptured slabs arranged round this gallery once constituted the 'wallpaper' of one of the palace rooms. They depict the story of the siege and conquest of Lachish from left to right round the room. Sling-shooters are seen behind the assault force, while in front of them are the archers, and then the storm-troopers. Siege engines are being rushed up the massive artificial earth ramparts (which were thrown up under shield cover to effectively reduce the height of the walls). Defenders throw down flaming torches and rocks.

The sculptures show the battle raging on the left of the city,

and the result on the right. A chariot and other items are shown being carried out of the city along with numerous prisoners, including carts with families and small children. Dead defenders are shown spiked on poles and paraded about to demoralise others. Some prisoners are being tortured, flayed until the muscles are visible. On the end wall of the gallery Sennacherib is seen on a portable throne receiving the surrender of the city. An inscription reads –



Arrowheads [WA 132146] and sling stones [WA 132127-40] found at the excavation of Lachish, in Room 10.

'Sennacherib, supreme king, king of Assyria, sits upon a throne while the booty of Lachish passes before him.'

Perhaps the tribute of Hezekiah was proffered at the same time. The men behind Sennacherib hold fly-whisks; the king's face has been damaged by subsequent vandalism.

In a wall case there is a collection of sling stones and arrowheads found at the excavation of Lachish itself. It is useful to examine the modern artist's impression of the siege which is positioned near the wall case. An eight-sided Assyrian prism (pictured page 43) records five of Sennacherib's campaigns including the capture of Lachish.

11 Assassination of Sennacherib

Another fact confirmed in Assyrian records is the biblical account of how Sennacherib returned to Nineveh only to be slain by two of his sons as he worshipped in his idol temple. The Bible also records how these sons fled to Armenia leaving another son, Esarhaddon, to pursue and defeat them, and subsequently to be crowned king. (See *2 Kings 19.36-37*; *2 Chronicles 32.21* and *Isaiah 37.38*.)

Assyrian records totally substantiate all this, for in addition to corroboration in the Babylonian Chronicle, Esarhaddon's Nineveh records have this inscription:

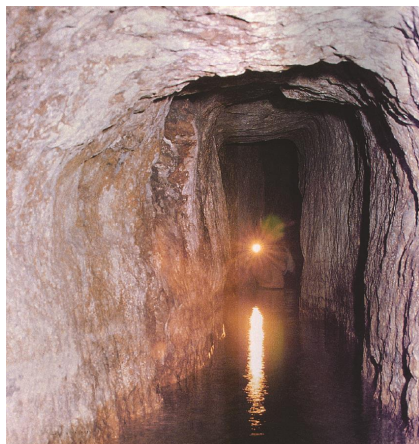
'In the month of Nisanu ... I made my happy entrance into the royal palace, the awesome place wherein abides the fate of kings. A grim determination fell upon my brothers. They forsook the gods and turned themselves to deeds of violence, scheming evil ... To seize power they slew Sennacherib their father ...'

Isaiah the Prophet

With so much archaeological confirmation of the biblical record, we must not lose sight of Isaiah, the towering teacher of the time. He foretold in great detail, 700 years beforehand, how the Messiah would come and suffer to atone for human sin. He spoke of Christ's resurrection, the founding of His church and its worldwide spread. His numerous, very precise predictions, given in soaring prose, have been proved correct, verifying the unique and inspired nature of the Bible. The prophet's chief concern was that individuals should find forgiveness and be reconciled with God.

12 Hezekiah's Tunnel, Jerusalem

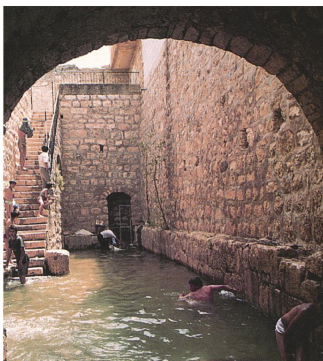
In connection with Hezekiah and Sennacherib, another feature of the Bible narrative has been emphatically confirmed by archaeological discovery. The Bible describes how in 701 BC Hezekiah, in his preparation for siege (possibly after Sennacherib's first offensive), blocked up water sources outside the city and diverted the Gihon Spring via a tunnel to run into the city (*2 Kings* 20.20 and *2 Chronicles* 32.3-4 and 30). This 1,748-foot-long tunnel was pickaxed out of solid limestone rock. About six feet high for most of its length, it lies deep below the surface and leads to the Pool of Siloam (made at the same time). The tunnel was hewn out by two teams working from opposite ends. On completion a commemorative plaque was set into the wall at the point where the workmen met. The tunnel was discovered by Edward Robinson an American orientalist in 1838 and cleared in 1909-11. The inscription which was found in 1880 describes the completion of the tunnel and is pictured left. It is exhibited in the Archaeological Museum, Istanbul, and reads:



Hezekiah's Tunnel. The ceiling of the tunnel varies in height between 5? and 6? feet, although in some places it is as high as 16 feet, the higher area even lacking tool marks, as though the workmen took advantage of a length of natural erosion channel.



Despite sharp curves near the meeting point, as seen here, the two teams of tunnellers working from opposite ends managed to connect near the middle of Hezekiah's Tunnel.



The Siloam Pool. Boys still swim in the Siloam Pool after 2,700 years. This water has come 1,748 feet from the Gihon Spring outside the city.

'This is the way the tunnel was cut through ...while there remained six cubits to cut through, the voice of one workman [was heard] calling to his fellow ... [words here seem to indicate that the two tunnels had passed each other slightly]...and when the tunnel was driven through, the workmen struck each toward his fellow, axe against axe, and the water flowed from the spring to the reservoir for 1,200 cubits, and the height of the rock above the

head of the workmen was 100 cubits.'

Hezekiah's Tunnel (also called the Siloam Tunnel) is the prince of the three ancient water systems serving Jerusalem, being by far the longest and deepest of them. An astonishing engineering achievement, completed at breakneck speed, it still defies explanation as to how the workmen, digging from opposite ends, met in the middle, and how they obtained ventilation. It is the longest ancient water tunnel lacking intermediate shafts.

Some geologists had claimed that the tunnel was built in the 2nd century AD, but in 2003 the scientific journal *Nature* published the work of leading geologists affirming an 8th century BC date. This was established by radiocarbon dating of fragments of vegetation in the lime plaster lining, necessary to prevent water loss through fissures in the hewn limestone rock. This lining was up to 8 inches thick. The tunnel is almost level, descending only 12? inches in the course of its 1,748 foot length, delivering water to the Siloam Pool. The depth of the tunnel reaches 150 feet. It follows a serpentine track – a feature giving rise to several plausible explanations ranging from the need to avoid underpassing the holy ground of the royal tombs above, to geological constraints.



The Siloam Tunnel Inscription in the Archaeological Museum, Istanbul.

13 Assyrian King Names Manasseh c. 678 BC

Hezekiah's son, Manasseh, was in turn oppressed by Sennacherib's son Esarhaddon, who invaded Judah (with other territories) imposing painfully heavy tributes of building materials, together with gold and silver, for the rebuilding of his palace at Nineveh. There was no divine deliverance for Manasseh, as there had been for his father, because he had brought back gross idolatry. The Bible says:

'So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen... Wherefore the Lord brought upon them the captains of the host of the king of Assyria...' (*2 Chronicles 33.9 and 11*).

The inscribed baked clay prism of Esarhaddon describes his invasion, naming Manasseh (pictured next page) .

'I called up the kings of the Hatti land and of the regions on the other side of the river [Euphrates]: Ba'lu, King of Tyre, Manasseh, King of Judah [plus 20 other named rulers] all these I sent out and made them transport under terrible difficulties to Nineveh... building materials for my palace: large logs, long beams, boards of cedar and pine... And from their quarries in the mountains statues of deities made of stone... slabs of limestone, asnan stone, large and small grained breccia.'

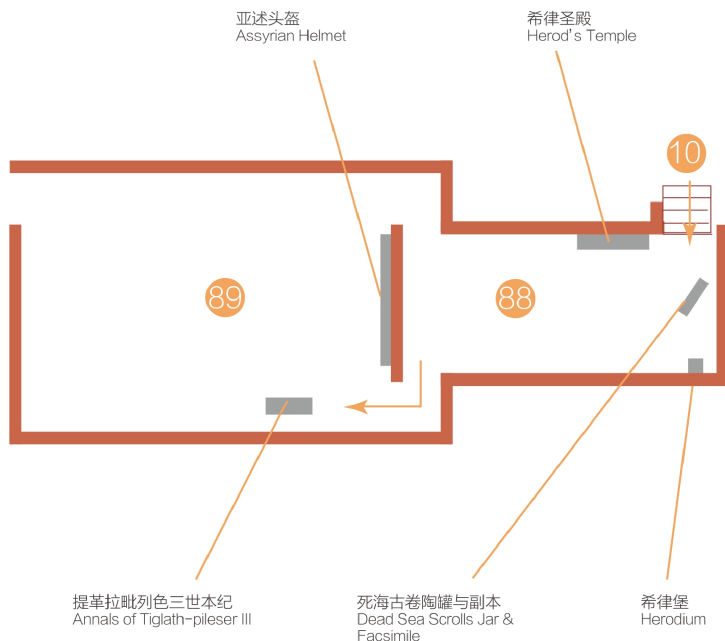


Courtesy: University of Pennsylvania Museum, USA.

At a later stage Manasseh was taken into captivity by Esarhaddon's son.

II 圣经时代的文献

证实《圣经》历史

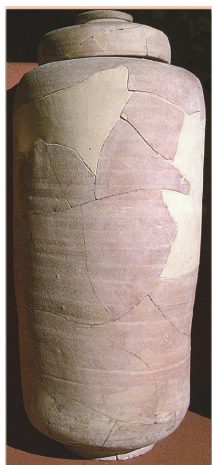


在这里，我们稍微绕一下，从撒珥根二世和西拿基立的浮雕旁的楼梯下去，进入第八十八和八十九展厅，去看看一些有趣的展品，其中之一（提革拉毗列色三世的本纪）是直接的证据。

01 死海古卷和圣殿（公元前200年）

（1）一个用来保存死海古卷的那种有盖子的陶罐

（陶罐里面有一件皮卷上部分内容的摹本，皮卷记录了死海社区的一场内部争议，但这份摹本外观看起来像一份《圣经》卷轴。）



死海古卷的陶罐 [编号：WA131444] ，位于第八十八展厅。

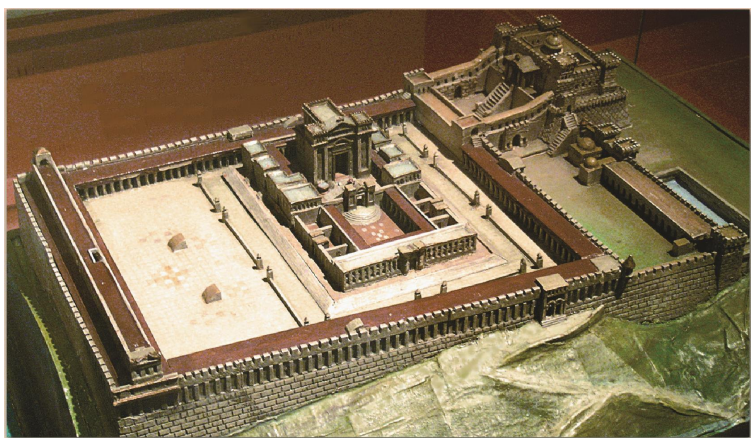
发现这个陶罐的地方是艾塞尼派修道社团的遗址，有11个洞穴，1947～1956年间陆续从中发现了死海古卷。古卷引用了数千处旧约经文（包括除《以斯帖记》之外的所有经卷），其中一些抄录年代早至公元前200年，证实了数世纪之后的希伯来文马索拉抄本的准确性。古卷中包含17份《以赛亚书》抄本，其中一份是7.3米长、25厘米宽的皮卷，共由17张皮缝制而成。十数个世纪过去了，几乎所有事物都已改变，而《圣经》内容却没有，这令人吃惊的证据证明《圣经》得到了格外的保守。



一份典型的古卷残片摹本，不过这一张并不是《圣经》经文，位于第八十八展厅。

（2）希律圣殿的精美缩微模型

这间展厅里还有基督时代圣殿的模型。（今日随处都能买到、甚至在家里也能看到的圣殿模型比这个要小一些）这是圣公会教士约翰·滕斯牧师的作品，于19世纪晚期完成，这得益于他海量的知识和当时大量的发掘成果。



约翰·滕斯制作的希律圣殿复原模型 [编号：WA 1997-3-27,1]，位于第八十八展厅。

当主耶稣基督来到耶路撒冷时，大希律的圣殿刚刚建成，占地面积扩大到了14公顷。这是“古代世界最大的宗教场所”。圣殿院宇由白色大理石柱围起来，这些柱子都是用整块石头（11.5米高）凿成。外邦人不得入内，只能在外院，违者处死（参见181页的《圣殿警告》）。今日，圣殿建筑中只有哭墙存留下来。1967年，考古学家发现了圣殿的房角石。这是毁于公元70年的圣殿，犹太历史学家约瑟夫的记录见证了此次毁灭。本展厅内还有一个希律在伯利恒附近的山顶上修建的要塞希律堡的模型。



右：公元前8世纪的亚述铁头盔，内有铜衬，[编号：WA 22496]，位于第八十九展厅。

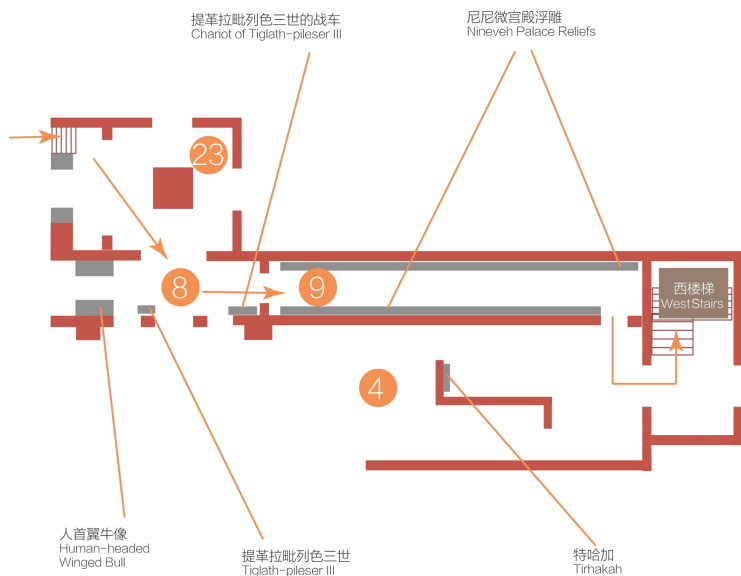
02 提革拉毗列色三世本纪

进入第八十九展厅——亚述艺术，进入展品陈列区，有一个壁橱放有公元前8世纪亚述铁头盔（出土自尼姆鲁德）。可以想象一下一名士兵戴着这个头盔入侵希西家的犹大王国的场景。

一进入八十九展厅，左侧橱窗里就有另一件进一步证实《圣经》历史的文物——一块黏土字板残片，是提革拉毗列色三世留下的，记录了公元前734～前732年间他攻打多国——犹大、亚扪、摩押、亚实基伦、以东、迦萨和推罗。此次战事的故事参见第30页。这块板再次证实了《列王纪下》15:29的记载——亚述王怎样攻占以色列、犹大和其他地区，把许多居民掳到亚述。（发生在亚哈斯、比加和利汛的年代。）



提革拉毗列色三世》的本纪有力地支持了《圣经》关于他入侵以色列（在比加王年间），并战胜亚兰王利汛的好几处经文记载 [编号：WA K3751] ，位于第八十九展厅。



03 尼尼微宫殿浮雕

再次回到第八展厅，经过提革拉毗列色三世的战车，进入第九展厅。（如果第九展厅关闭，则进入第四展厅。）

这个展厅是“尼尼微宫殿浮雕”，内有尼尼微西拿基立西南宫一个院子两端的石刻浮雕。其中有一块腓尼基船只或“他施的船只”的浮雕（位于展厅三分之二处右侧），这块浮雕备受摄影者喜爱。这种船不一定是从他施来的（他施是远处位于地中海沿岸的地方，可能是西班牙的一个港口）。任何“有长长撞角的单层甲板大海船或舰艇”都可以称为“他施的船只”（巴内特）。《圣经》中多次提到这种船，其中最有名的是约拿坐上这种船要逃往他施。这些浮雕主要刻画的是把人首翼牛像从采石场运往宫殿门口。



他施的船只 [编号：WA24772]，位于第九展厅。

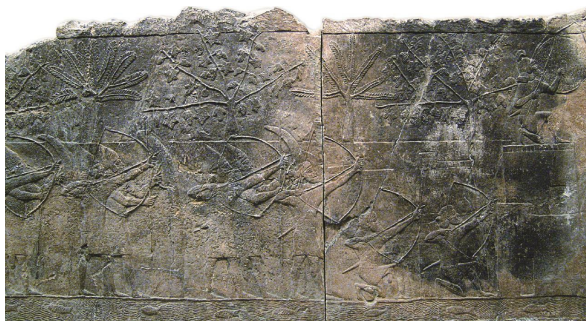
展厅尽头左侧的浮雕刻画的是一场战争，充满了可怕紧张的气氛，画中弓箭手和攻城部队从容不迫地攻击一座城——但不是有些人所认为的耶路撒冷。

这里也可以看到被火烧的痕迹，因为尼尼微于公元前612年陷

落，正如那鸿所预言的（于五十年后应验），毁于水火。那鸿论到亚述说：“火必烧灭你。”他也说河闸会放开，冲没宫殿。当巴比伦进攻尼尼微时，放火烧城，并放柯沙河的水冲没了宫殿。



公元前640～前620年间伊拉克南部展开的军事行动——押入战俘，将头颅和战利品堆积在棕榈树林里，亚述王则在一旁检阅 [编号：WA24825]，位于第九展厅。亚述人的残忍令犹大恐慌。



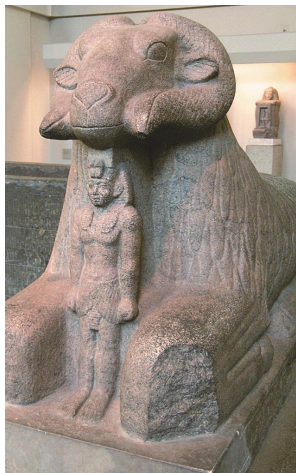
约公元前700～前692年间，进攻阿拉姆城——弓箭手正在攻城，长枪兵正在向城墙迈进。该城的名字记录在上方，遗憾的是只有下半部分保留下来了。

[编号：WA12785]，位于第九展厅。

04 埃及雕塑

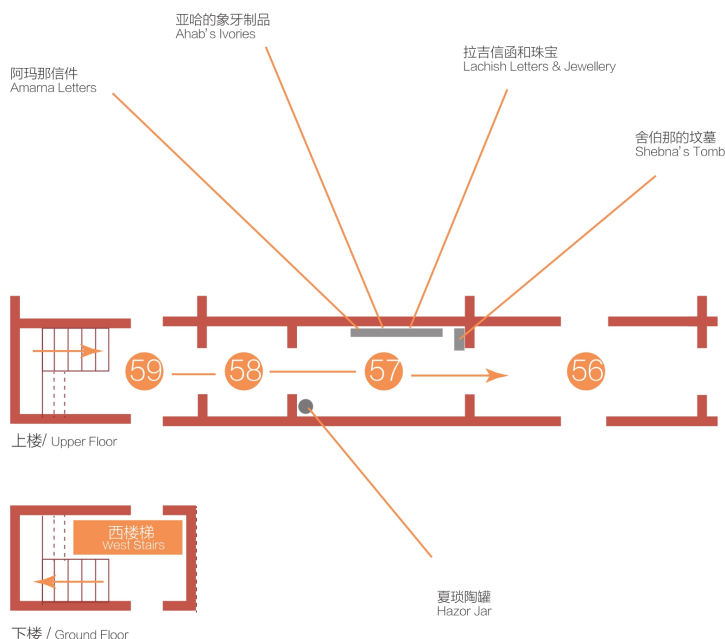
如果该展厅关闭，沿第四展厅（埃及雕塑展）径直走到西楼梯，停留片刻，看一看“特哈加公羊像”。“特哈加”又拼作“塔哈尔卡”。（见第65页的地图。）此时我们不看众法老。特哈加是古实摄政王，西拿基立围困拉吉时他曾率军北上迎击亚述（《列王纪下》19:9；

《以赛亚书》37:9)。



特哈加王，公元前690 ~ 前640年 [编号：EA1779]

西拿基立只得迎战，离开犹大前去解决威胁，他回来的时候，全军被耶和华的使者击杀而覆没。特哈加后来成为埃及王（古实王朝）。雕塑中，特哈加坐在他的神——一只羊——前腿中间。



05 约书亚征服夏琐（约公元前1400年）

本节提要

年代：公元前1400～前1235年

主要人物：约书亚；底波拉；巴拉

《圣经》记载：《约书亚记》11:10-14；《士师记》4-5章

不管是穿过了第九还是第四展厅，现在都沿着西楼梯上楼，直行穿过第五十九和五十八展厅，进入第五十七展厅，雷蒙德和比维尔利·撒克勒展廊——古代地中海东部沿岸诸国。

电梯服务：从第四展厅中央进入大堂，问西电梯即可，进入六楼的第五十六展厅，左转进入第五十七展厅。

刚进入第五十七展厅，就可以看到右边有一个非常大的储物罐，具有十分重要的意义。这个罐子来自夏琐城。该城位于加利利海以北

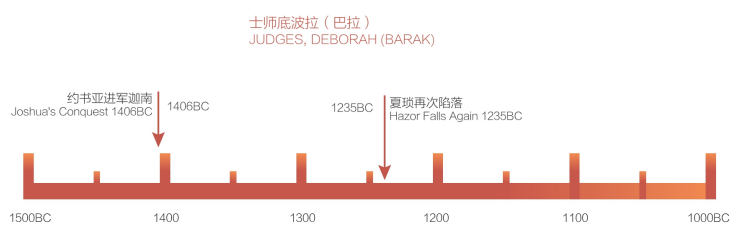
16公里，在公元前1406年约书亚进军之前是最大的迦南城市。（考古发掘显示，该城有四万人。）然而，这个罐子是公元前1300年代制作的，此时该城已经被约书亚焚毁（见《约书亚记》11:10-14）。这个罐子（还有其他公元前十三、十四世纪的迦南陶器，陈列在其他展厅）表明该城可能被迦南人重占，正如《圣经》所言。约书亚显然并未占领该城，而是将其废弃。《约书亚记》11:13说被攻克的城邑“仍耸立在原处”（希伯来文字面原意）。



夏琐出土的贮存谷物或液体的迦南陶罐，公元前14世纪 [编号：WA32309]，位于第五十七展厅。

迦南人重新占领这些城邑，直到士师时代底波拉和巴拉于公元前1235年夺回该地区（记在《士师记》4-5章）。1950年代，伊噶艾尔·雅丁教授在夏琐进行的发掘找到了该城在公元前十三世纪遭到暴力破坏并被废弃的证据，此外还发现了一些年代很容易确认的陶器。因此关于迦南人重新占领这些城邑的争议有了清楚的结论。以色列人两次攻占夏琐，其间迦南人重占该城约160年，正好与这些考古发现相

符。



06 迦南统治者为抵挡阿匹禄人而求援（公元前1390年起）

本节提要

年代：从公元前1390年起

主要人物：阿蒙诺菲斯三世、四世；迦南诸王；约书亚

《圣经》记载：《约书亚记》12:9-24

阿玛纳信件和约书亚的部队

来到第五十七展厅左侧，可以看到一些证实《圣经》历史的精彩文物。首先是8号橱窗中陈列的一些“阿玛纳信件”。1887年，在埃及阿玛纳遗址发现了382封古代信件。这些黏土板信件是从公元前1390年起的一段时间内写给两位法老的（阿蒙诺菲斯三世、四世）。写信人是巴勒斯坦地区的迦南城邦的官员或酋长，所处时代大约是约书亚和以色列人刚开始定居在迦南的时期。巴勒斯坦是当时埃及帝国的一部分。

公元前1380年后不久，阿蒙诺菲斯（也拼作“阿蒙霍特普”）四世从底比斯迁都到阿玛纳，他父亲统治时期的“外交部”文件也同时搬迁了。

许多信涉及迫在眉睫的阿匹禄人入侵（还涉及另一群人，但通常认为只不过是阿匹禄人的简称）。阿匹禄人不可能就是以色列人，而

是在以色列人到达之前就在迦南四处劫掠的游牧民族。但对于迦南人而言，以色列人跟阿匹禄人是一样的，因为这个词已经成了对任何非定居敌对人群的贬称。所以，保守的学者们将阿匹禄人等同于以色列人，后者此时正抵达该地区，已经完成了最初的征服，正在攻占其他城邦。



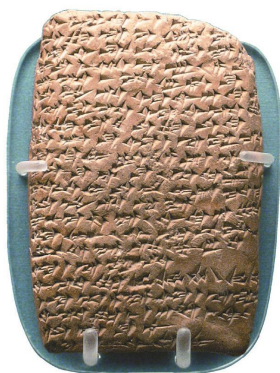
第一封信：来自夏琐王，他向法老表忠心，并说各城都还在自己手中。[编号：EA29831]，位于第五十七展厅。



第三封信：基色王雅帕胡所写，他祈求法老帮助守卫他的城市，抵御阿匹禄人的攻击 [8号橱窗，编号：EA29832]，位于第五十七展厅。他写道：“因为阿匹禄人比我们强大，愿王，我主，帮助我脱离阿匹禄人之手，免遭他们

的毁灭。”

第三、四封信提到的阿匹禄人，很可能是以色列人。



第四封信：米吉多王比瑞迪亚所写，他指责阿柯王放走了阿匹禄人领袖拉巴裕，而非将他送到埃及 [8号橱窗，编号：EA29855]，位于第五十七展厅。

耶路撒冷的统治者写了好多封信给法老，祈求帮助他们抵挡入侵者。其中一封信里，他哭求：

“阿匹禄人劫掠了王的所有土地。如果今年有弓箭手在这里，我主啊，王的这些土地肯定会保住。但我主啊，如果没有弓箭手，王的土地就会丧失……我主啊，王的所有土地，都将毁灭。”

阿蒙诺菲斯法老对这些请求毫无回应，对他在巴勒斯坦的财产毫不关心。根据《圣经》的年代记载，约书亚进入应许之地大约是公元前1406年。阿玛纳信件讲的是约书亚进入之后巴勒斯坦地区的状况，而非之前。《约书亚记》提到了31个独立的城邦，都有各自的王（《约书亚记》12:9-24）。约翰·戴维斯博士指出：

“以色列人的成功终结了许多独立国家的存在，只在迦南南部存留了少数自给自足的政治体。”

阿玛纳信件证实了约书亚所做之事，因为从中可以看到只有四个独立的城邦还有自己的王。就算信中所说到处劫掠的阿匹禄人并非以色列人，这些信件也确凿地证实了《圣经》记载的约书亚征服行动的结果。如果阿匹禄人不是以色列人，而是其他群体，他们随后就消失

在历史舞台，速度快得令人瞠目结舌，这难以置信。

07 麦伦普塔石碑（以色列石碑）

这块2.3米高的玄武岩石碑是《圣经》之外最早提及以色列的文献。法老麦伦普塔（公元前1236～前1223年）于公元前1231年（士师时代）进军至迦南。他在碑文中称：“以色列已荒废，几无幸存者。”这条碑文表明以色列人是当时定居迦南的一个族群。《圣经》没有提及麦伦普塔的入侵（可能是在底波拉和巴拉的时代），普遍认为这次入侵只影响到了耶斯列地区。埃及人的记载中有许多虚假的吹嘘，但还是清楚的证实了以色列人在迦南地的存在。这块石碑1896年在底比斯麦伦普塔的陵寝出土，现存于开罗博物馆。

本次游览看不到这块极其重要的著名石碑，但我们在参观阿玛纳信件时提及这件文物，是因其证实了以色列人定居迦南的事，与《出埃及记》、《约书亚记》和《士师记》的记载相符。



麦伦普塔石碑顶部。涉及以色列的内容在下方，不在这张照片上。（开罗博物馆收藏）

08 亚哈的象牙制品（公元前874～前853年）

本节提要

年代：公元前874～前853年

主要人物：亚哈；耶洗别；阿摩司

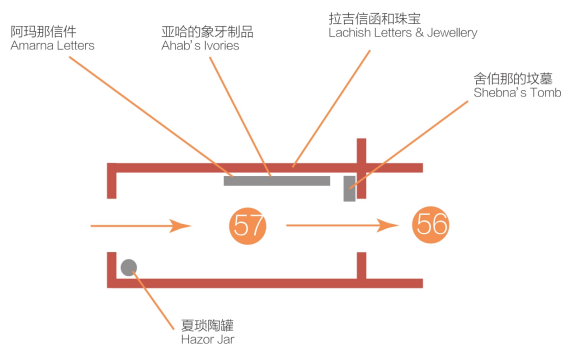
这一时期的先知：以利亚

《圣经》记载：《列王纪上》22:39；《阿摩司书》3:15；6:4

“亚哈其余的事，凡他所行的和他所修造的象牙宫，并所建筑的

一切城邑，都写在以色列诸王记上。”（《列王纪上》22:39）

古代地中海东部沿岸诸国展廊第10号橱窗中有一块镶有一些象牙雕刻品的板，于1931-1935年间出土于亚哈在撒玛利亚的王宫。不过这些特别的样板是为他还是其继任者制作的还不能确定。阿摩司说神会毁灭“象牙的房屋”，先知也谴责了“躺卧在象牙床上”的人（《阿摩司书》3:15；6:4）。亚哈在撒玛利亚的“象牙宫”之所以得名是因为宫殿上下都镶嵌装饰着象牙制品。制作的工匠是腓尼基人，象牙来自亚兰的大象。有些墙整面都覆盖着象牙镶板，家具上则点缀着类似的饰品。亚哈的妻耶洗别，来自推罗的腓尼基公主，应该是对此着迷，所以亚哈才在宫殿建筑上如此挥霍。





在撒马利亚发现的腓尼基象牙制品，约公元前9世纪 [10号橱窗，编号：WAL 31-48]，位于第五十七展厅。

09 尼布甲尼撒逼近时的军事通信（公元前586年）

本节提要

年代：公元前586年

主要人物：尼布甲尼撒；耶利米；犹大王西底家

这一时期的先知：但以理；以西结

《圣经》记载：《耶利米书》34:6-7；38:4；42:1

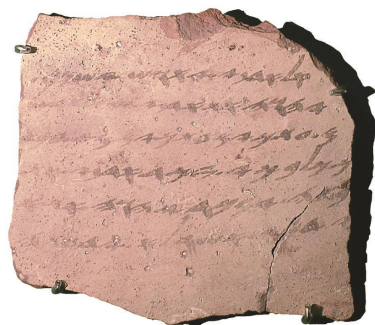
（1）拉吉信函——证实了耶利米所说的即将覆灭之状态

这些信函（陈列在10号橱窗）带我们回到了公元前586年，当时

巴比伦王尼布甲尼撒正入侵犹大，在耶路撒冷和圣殿大行毁灭，掳走了许多人。当时先知耶利米在耶路撒冷警告西底家王即将惨败。要塞拉吉（一个世纪前遭西拿基立毁坏，但后来又重建）临近耶路撒冷。这些信函1935年出土于拉吉主城门旁的卫兵室废墟里，一共有21封，是用黑墨在碎陶片（叫做“奥斯特拉卡”）上写的，用了连体书写。这些用希伯来文写成的信非常紧急，充满了“最后一刻”的紧张气氛，当时尼布甲尼撒的大军已经逼近，令耶路撒冷的人惶恐不安。

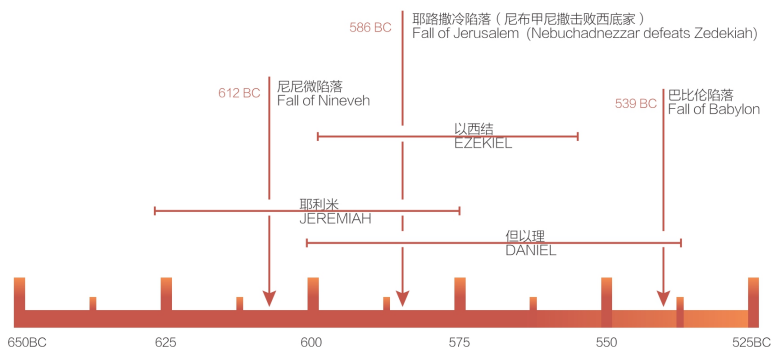
写信人是霍撒亚户（何沙雅），一个前哨或者小城守备部队的指挥官。收信人是拉吉的总督雅哦西。有封信看起来是在《耶利米书》34:6-7所讲的事之后不久写的，信中提及拉吉、亚西加还未失陷时耶利米给西底家王传的信息。信中写道：

“愿耶和华让我主在这紧急的日子听到好消息。现在，仆人已经照我主信中所言一切而行了。我已经把我主写给我的都写在了门上……我报告：我们正按照我主的指示寻找拉吉的烽火信号，因为我们看不到亚西加。”



位于第五十七展厅的一封拉吉信函 [10号橱窗，编号：WA125702]，上面的引文就来自这封信。更多图片见86页。

可能亚西加已经陷落。另一封拉吉信函中说有一个代表团起身去了埃及：



“至于王的仆人多比亚的信，就是里面有先知传给押杜亚的儿子沙龙的话，说‘要谨慎！’的那封，仆人已经送给我主了。”

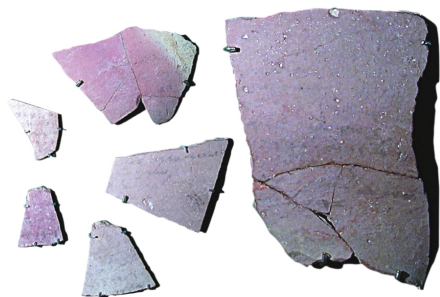
这里说的先知是谁呢？可能是耶利米。（这是目前已知除《圣经》之外提及犹太先知的第一份资料。）另一封信则抱怨道：

“众首领的话不好，让我们两手发软，并让听到他们话的人两手松懈。”

这是众首领要求处死耶利米时说的话：“求你将这人治死，因他向城里剩下的兵丁和众民说这样的话，使他们的手发软。”（《耶利米书》38:4）前哨部队指挥官何沙雅显然同情耶利米，他明白首领们倚靠埃及的政策会让他们战败，国家毁灭。



一封拉吉信函 [10号橱窗，编号：WA125701]，位于第五十七展厅。



拉吉信函 [10号橱窗，编号：WA 125703-7, 125715a]，位于第五十七展厅。

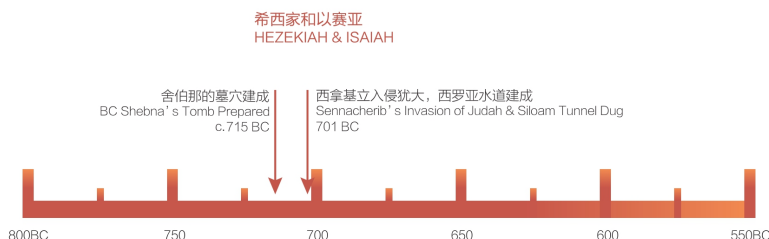
这些信函里出现了许多《圣经》人物。霍撒亚户在《耶利米书》42:1里写作何沙雅，雅哦西指的是约西亚。拉吉信函中的尼利亚、基玛利雅和示玛雅也出现在了《耶利米书》中（《耶利米书》中六次出现示玛雅）。这些名字都很普遍，因此信函中的这些人不太可能就是《耶利米书》所说的人，但拉吉信函明显讲的是导致耶路撒冷陷落的那次危局，有力地证实了《圣经》记载——包括《耶利米书》所反映的该城局势——的历史真实性。

（2）先知耶利米

《耶利米书》是《圣经》中最生动的书卷之一，这卷书中，耶利米在国家即将陷落之际警告并恳求众人寻求他们个人属灵的救恩。没有哪个先知比他在讲道中使用的论证更多。他怀着深厚的情感规劝各人亲自寻求神。他预言了基督的来临，并说基督具有神性，将会开启一条赦免所有信祂之人的道路。耶利米称基督为“耶和華我們的義”，指出我们需要一位救主来替我们承担罪的刑罚，献上祂自己完美的义来使我们成为蒙神接纳的人。先知也准确地预言了犹太人将要被掳到巴比伦70年，还详细预言了其他国家的将来——所有的预言都一一应验了。



舍伯那坟墓上的碑文 [编号：WA25205]，位于第57展厅。



10 贵族陵墓以赛亚曾为此指责舍伯那（约公元前715年）

本节提要

年代：约公元前715年

主要人物：舍伯那；犹大王希西家；以赛亚

《圣经》记载：《以赛亚书》22:15-20；36:3；37:2

通往第五十六展厅的门左侧墙上约一人高处。

100年前，在耶路撒冷附近发现了刻有这条碑文的石板，但在1950年代碑文才翻译出来。石板来自一个墓穴的门楣，墓穴是在山坡上坚固的岩石中凿成的。墓主人很可能就是先知以赛亚曾指责过的舍伯那。希西家在位早期，他是宰相，后来被解职，最后被亚述人俘虏。碑文写道：

“这是____亚户，王的家宰。墓中没有金银，只有（他）和奴隶

妻子的遗骨。打开此墓穴的人必受诅咒。”

姓名尽管有部分模糊难辨，但无疑是“舍班亚户”或者说舍伯那。“家宰”这个词表示的是管理王室收入的官员。以赛亚公开指责舍伯那为自己建造豪华墓穴，这种行为表明了他的自大和富裕。《以赛亚书》22:15-17说：

“主万军之耶和华这样说：你去见掌银库的，就是家宰舍伯那。对他说：你在这里做什么呢？有什么人竟在这里凿坟墓，就是在高处为自己凿坟墓，在磐石中为自己凿出安身之所？看哪，耶和华必像大有力的人，将你紧紧缠裹，竭力抛去。”

希西家王及时将舍伯那解职，由希勒家的儿子以利亚敬接替，正如以赛亚所说的那样。西拿基立入侵犹大时，以利亚敬在任，作为谈判主官带队去见亚述统帅。（《以赛亚书》36:3；37:2）

可能失宠的舍伯那在这次入侵中被抓走了。也可能他搬去了亚述人统治的地区。（他和以利亚敬的助手“书记舍伯那”不是同一人。）如果对以赛亚预言的理解是正确的，那么无论如何，舍伯那都被“滚成一团，抛在宽阔之地，好像抛球一样”，他也死在那里，（《以赛亚书》22:17-18）因此从未用到自己奢华的坟墓。舍伯那的碑文完全自以为是，针对以赛亚的指控，他称自己无辜。这个舍伯那可能就10号橱窗中拉吉信函 [编号：WA 1980...12011] 下方的石灰岩印章的主人，这个印章有他和父亲亚哈的名字，显然这个亚哈并不是若干年前的那位以色列王。

进一步证实《圣经》关于以赛亚时代的记载

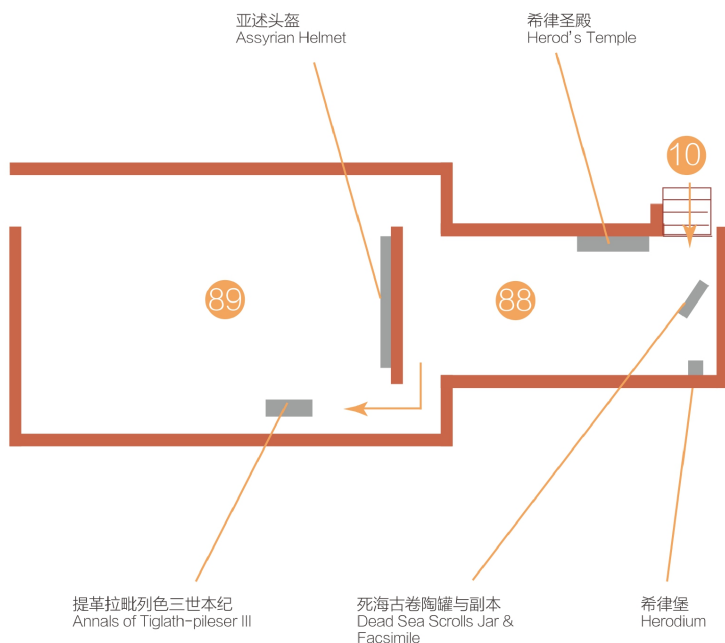
在一位杰出的法国外交官、考古学家于1843年发现科尔萨巴德宫殿遗址之前，撒珥根二世（公元前722～前705年在位的亚述王）的名字只在《圣经》里出现过。《以赛亚书》20:1讲述了撒珥根如何派遣“他珥探”（他的总司令）攻占亚实突（公元前711年）。1963年在亚实突发现的玄武岩石碑（属于撒珥根）残片（现存于耶路撒冷的以色列博物馆）上的碑文完全证实了《圣经》的记载。撒珥根留给后人这样的话：

“亚实突王竟敢不进贡……寡人进军……围困并攻克了他的城邑……他们伏在我的轭下。”

我们已经见过了科尔萨巴德宫殿出土的撒珥根的放大石刻像和其他一些文物。以后在第五十五展厅有一个独特的玻璃罐 [编号：WA 90952]，上有楔形文字——“亚述王撒珥根的宫殿”。（陈列在8号橱窗中供时间更为充裕的游客参观）曾被断言是“神话人物”的，考古学家的铲子却一次又一次证实他们是真实存在的人物。

II Documents from Bible Times

Confirming Bible history



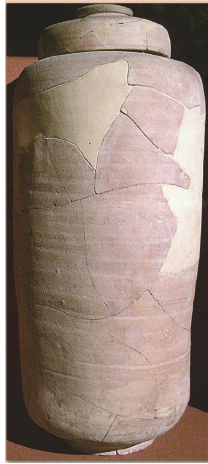
At this point we take a brief detour down the stairs by the relief of Sargon II and Sennacherib to Rooms 88 and 89, where several items of interest are shown, one of which (Annals of Tiglath-pileser III) is direct evidence.

01 Dead Sea Scrolls and the Temple 200 BC

(1) A pottery lidded jar of the sort used to store the Dead Sea Scrolls

(With a facsimile of part of a leather scroll recording an

internal dispute within the Dead Sea Community, but like a scripture scroll in appearance.)



Dead Sea Scrolls Jar in Room 88.

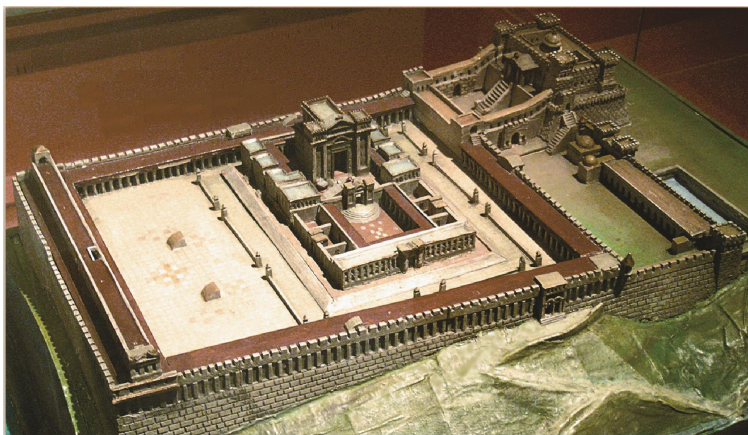
This jar was found at the site of the Essene community monastery, eleven caves from where the scrolls were found and retrieved in 1947-1956. Thousands of portions of Old Testament books (including all except *Esther*), some written as long ago as 200 BC, have established the accuracy of the Masoretic Hebrew manuscripts of later centuries. Seventeen copies of *Isaiah* were found, one being a leather scroll 24 feet long and 10 inches wide, made from 17 sheets sewn together. Over the centuries since hardly anything has changed providing stunning proof of the extraordinary preservation of the Bible.



Facsimile of a typical scroll portion, in this case not a Scripture, in Room 88.

(2) A Magnificent Scale Model of Herod's Temple

Also in this room is a model of the Temple at the time of Christ. (Smaller, commercially produced copies of this are becoming familiar objects even seen in homes these days.) This is the work of the Rev Johann Tenz, an Anglican clergyman, who worked in the late nineteenth century, basing his model on his enormous knowledge and on major excavations at the time.



Reconstruction of Herod's Temple in Jerusalem by Johann Tenz [WA 1997-3-27,1] in Room 88.

When the Lord Jesus Christ came to Jerusalem, Herod the Great's Temple had just been constructed on an expanded area of 35 acres. It was the 'largest sacred compound in the ancient world'. Pillars of white marble made from single stones (37? feet tall) enclosed the courtyard. Gentiles were excluded from all except the outer court on pain of death (see *Temple Notice* on page 181). Today, only the Wailing Wall survives of the walls. The cornerstone was revealed by archaeologists in 1967. This is the Temple that was destroyed in AD 70, an eyewitness account being left by the Jewish historian Josephus. The Herodium, Herod's hilltop fortress, built 40 BC near Bethlehem, is also the subject of a model.



Right: Assyrian iron helmet with bronze inlay c. 8th century BC [WA 22496] in Room 89.

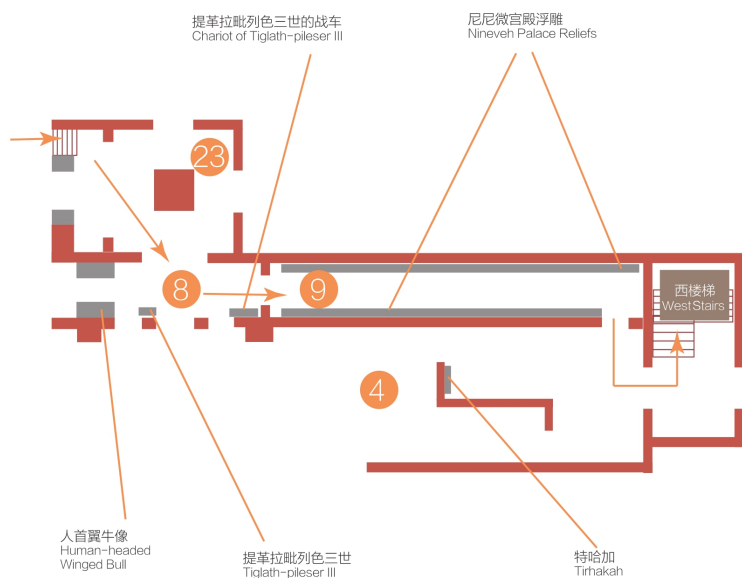
02 Annals of Tiglath-Pileser III

Walk into Room 89 — [Assyrian Art](#) and look for a wall case just as you enter the gallery containing an 8th century BC Assyrian iron helmet (from Nimrud). One can imagine this being worn by a soldier at the invasion of Hezekiah's Judah.

In a case on the left as you enter Room 89 is another key corroboration of Bible history. This is part of a clay tablet record left by Tiglath pileser III which includes information about his attack (734-732 BC) on a number of kings – of Judah, Ammon, Moab, Ashkelon, Edom, Gaza, and Tyre. The story of this attack is on page 30. This tablet confirms yet again the record of *2 Kings* 15.29, which tells of how the Assyrian king took districts of Israel, Judah and other territories, and deported many inhabitants to Assyria. (This was in the time of Ahaz, Pekah and Rezin.)



The Annals of Tiglath-pileser III soundly corroborate several passages of the Bible in describing his invasion of Israel (at the time of King Pekah) and his defeat of Rezin, king of Syria [WA K 3751], Room 89.



03 Nineveh Palace Reliefs

We retrace our steps to Room 8 and proceed past the Chariot of Tiglath-pileser III into Room 9. [If closed, continue to Room 4.]

This gallery called 'Nineveh Palace Reliefs' contains stone reliefs from the two sides of a courtyard of Sennacherib's south-west palace at Nineveh. Among these reliefs we see (two-thirds of the way down on the right) the much photographed picture of a Phoenician ship or 'ship of Tarshish'. Such a ship did not necessarily come from Tarshish, which may have been a distant Mediterranean place (possibly a port in Spain). The term described any 'ocean going galley or man-of-war, with a long prow for ramming' (R. D. Barnett). Such ships are referred to several times in the Bible. Most famously, Jonah boarded a ship going to Tarshish. The scenes here chiefly show the transferring of the human-headed bulls of the palace doors from the quarries where they were fashioned.



Ship of Tarshish [WA 124772], in Room 9

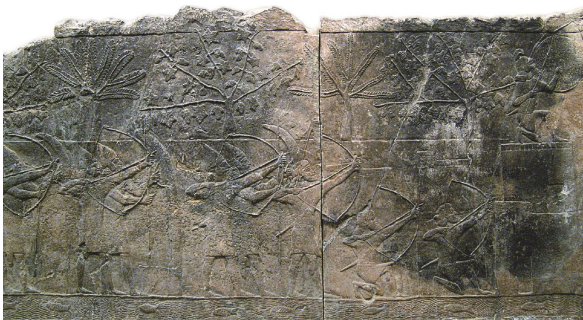
At the end of the gallery on the left is a war scene, full of fear

and tension, showing archers and siege troops poised to attack a city—but not Jerusalem as sometimes suggested.

The evidence of burning is also to be seen here, for Nineveh fell in 612 BC, as Nahum had predicted (at some time during the preceding fifty years), by fire and flood. 'Fire shall devour thee,' said Nahum. He also said that the gates of the rivers would be opened so that the palaces would be dissolved. When the Babylonians took the city they set fire to it and caused the Khoser River to flood the palace.



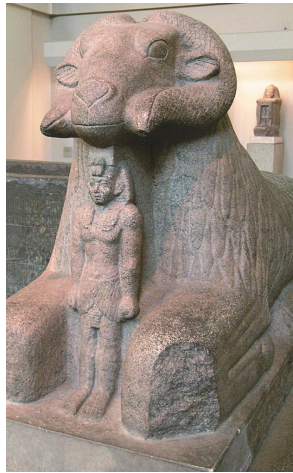
Campaigning in Southern Iraq 640-620 BC . The Assyrian king watches as prisoners are brought in and heads and booty are piled up in a palmgrove [WA 124825], in Room 9. The brutality of Assyria brought terror to Judah also.



Attack on the town of Alammu c. 700-692 BC —Archers shoot at the town and spearmen work their way towards the walls. The name of the town was written above but only the end of it survives [WA 124785], in Room 9.

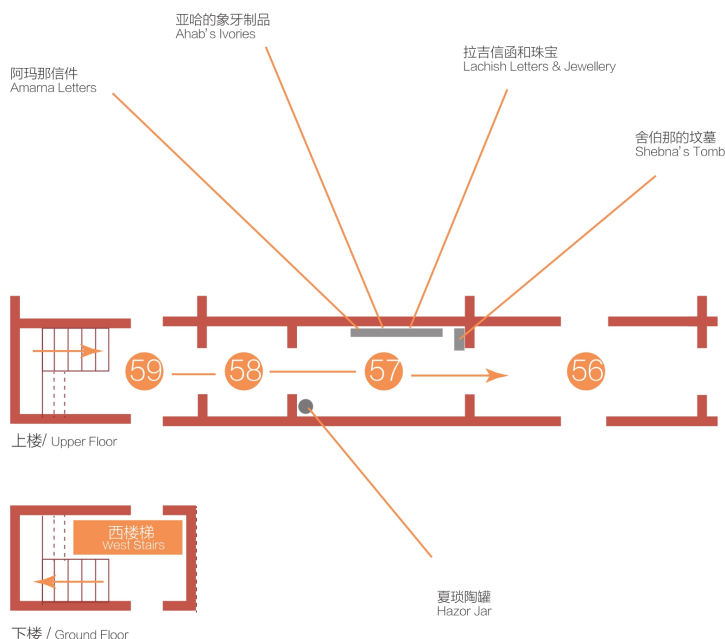
04 Egyptian Sculpture

If this gallery is closed, head along Room 4 (the Egyptian Sculpture Gallery) towards the West Stairs, pausing only to glance at the Ram of Tirhakah. Taharqa is the alternative spelling. (See map on page 65.) Ignore the pharaohs for the moment. Tirhakah was the Ethiopian king-regent who marched north to fight against Assyria at the very time Sennacherib laid siege to Lachish (*2 Kings* 19.9 and *Isaiah* 37.9).



King Tirhakah, 690-640 BC [EA 1779]

Sennacherib was distracted, left Judah to counter the threat, and returned to have his army destroyed by the angel of the Lord. Tirhakah later became king of Egypt during the Ethiopian Dynasty. He is to be seen on this statue positioned between the front legs of his god – a ram.



05 Joshua's Conquest of Hazor c.1400 BC

THESE PAGES

DATES: 1400-1235 BC

CHIEF PEOPLE: Joshua; Deborah; Barak

BOOKS OF BIBLE: *Joshua 11.10-14; Judges 4-5*

Whether we have come through Room 9 or Room 4 we now climb the West Stairs to the upper level and proceed straight ahead through Rooms 59 and 58 into Room 57, the Raymond and Beverly Sackler Gallery of the Ancient Levant. (Levant is the lands of the Middle East bordering the Mediterranean.)

Lift service: from the centre of Room 4, access the Great Court, ask for the West Lift, exit into Room 56 on level 6 and turn left for

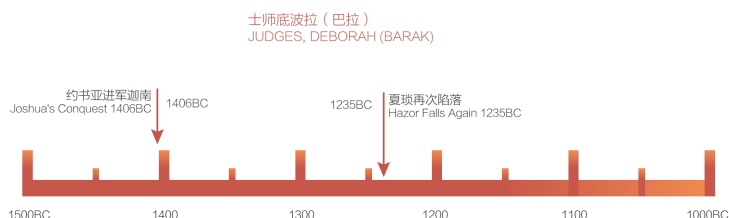
Room 57.

On the right-hand side just as you enter Room 57 is a very large storage jar of great significance. It comes from the city of Hazor (Tell el-Qedah) located ten miles north of the Sea of Galilee, the largest Canaanite city prior to Joshua's conquest in 1406 BC. (Excavations indicate 40,000 inhabitants.) This jar, however, was made in the 1300s BC, after Joshua's burning of the city (described in *Joshua 11.10-14*). The likelihood is that this jar (along with other Canaanite pottery of the fourteenth and thirteenth centuries BC, displayed elsewhere in the Museum) shows that the city was reoccupied by the Canaanites, as the Bible says. Certainly Joshua did not occupy it, but left it abandoned. *Joshua 11.13* says that defeated cities 'stood still on their mounds' (the literal Hebrew).



Canaanite storage jar from Hazor used for storing grain or liquid, 14th century BC [WA 132309], in Room 57.

The Canaanite re-occupation lasted until the time of the Judges, when (in 1235 BC) Deborah and Barak took back the region and the city (recorded in *Judges 4-5*). In the 1950s, excavations at Hazor by Prof Yigael Yadin found signs of violent destruction and abandonment in the 1200s BC, as well as easily datable pottery. The Canaanite re-occupation had clearly come to an end. A two-fold conquest of Hazor by Israelites, with around 160 years of resumed Canaanite occupation in between, would fit these findings.



06 Canaanite Rulers Plead for Help Against the 'Apiru From 1390 BC

THESE PAGES

DATES : From 1390 BC

CHIEF PEOPLE: Amenophis III & IV; Canaanite kinglets; Joshua

BOOKS OF BIBLE: *Joshua 12.9-24*

The Amarna Letters and Joshua's Troops

Crossing to the left wall of Room 57, we find several magnificent artefacts confirming Bible history. The first of these are several Amarna Letters displayed in Case 8. In 1887 a store of 382 ancient letters was discovered in Egypt at the site of Tell el-Amarna. These clay tablets had been written to two pharaohs (Amenophis III and IV) over a period from 1390 BC. The senders were officials and

'kinglets' of the Canaanite cities of Palestine about the time that Joshua and the children of Israel were settling in the land. Palestine was then part of the Egyptian empire.

Soon after 1380 BC Amenophis IV (also spelled Amenhotep) moved the Egyptian capital, together with the 'Foreign Office' files relating to his father's reign, from Thebes to Amarna.

Many of the letters refer to impending invasions and hostilities by the 'Apiru (and by another group which is thought to be a code logogram for the same people). In all probability the 'Apiru were not strictly the Israelites but a marauding nomadic people who had been in Canaan before the arrival of the Israelites. But to the Canaanites, the Israelites were the same as the 'Apiru, this having become a pejorative term for any unsettled and hostile group. Conservative scholars, therefore, equate the 'Apiru with the Israelites who had by this time arrived in the land, had completed their initial conquests, and were taking other cities.



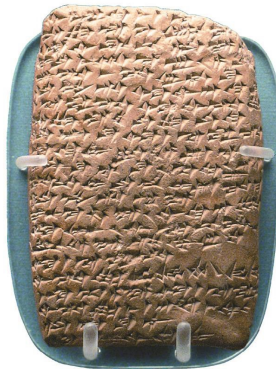
Letter 1: From the king of Hazor who tells pharaoh that he is loyal and is keeping his cities [EA 29831], in Room 57.



Letter 3: From Yapahu, king of Gezer who begs pharaoh for help in defending his city against raids by the 'Apiru [Case 8 - EA 29832], in Room 57.

He writes: 'Because the 'Apiru are stronger than we are, may the king, my lord, help me to escape from the 'Apiru, that the 'Apiru do not destroy us.'

Letters 3 & 4 refer to the 'Apiru, most probably the Israelites.



Letter 4: From Biridiya, king of Megiddo who accuses the king of Acco of treachery by releasing the captured 'Apiru leader Labayu instead of sending him to Egypt [Case 8-EA 29855], in Room 57.

The governor of Jerusalem wrote several letters to pharaoh, pleading for help to resist these invaders. In one he cries –

'The 'Apiru plunder all the lands of the king. If archers are here this year then the lands of the king, my lord, will remain. But if the archers are not here, then the lands of the king, my lord, are lost ... All the lands of the king, my lord, are going to ruin.'

Pharaoh Amenophis made no response to such appeals, not being greatly interested in his Palestine possessions. According to the dating information of the Bible, Joshua entered the Promised Land around 1406 BC. The Amarna Letters tell us about the state of Palestine after the entry of Joshua into the land, not before it. The book of Joshua refers to 31 independent city-states that had their own kings (*Joshua 12.9-24*). As Dr John J. Davis points out:

'The success of Israel brought about the end of many of the independent states, thus leaving only a few self-sufficient political entities in southern Canaan.'

The Amarna Letters confirm this picture of Joshua's work, for they reflect the survival of only four independent city-states with their own kings. Even if the marauding 'Apiru were not the Israelites, the Amarna Letters certainly testify to the results of Joshua's conquest as recorded in the Bible. If the 'Apiru were other than the Israelites, they subsequently vanished from history startlingly quickly, which is barely credible.

07 The Stela of Merneptah (Or 'Israel Stele')

This 7? foot tall basalt stela carries the earliest mention of Israel outside Scripture. Pharaoh Merneptah (1236-1223 BC) mounted a campaign to Canaan about 1231 BC (in the time of the Judges). Here he claims: 'Israel is laid waste, bare of seed.' This inscription shows that Israel as an ethnic group was well settled in Canaan by this time. Merneptah's invasion (possibly at the time of Deborah and Barak) is not mentioned in the Bible, and is thought to

have affected only the Jezreel area, if carried out at all. There are many vain boasts in Egyptian records, but the testimony to Israel's known existence in the land of Canaan is clear. Discovered in 1896 in Merneptah's mortuary at Thebes, it is now in the Cairo Museum.

This famous and highly significant monument cannot be viewed on our tour, but we mention it here, alongside the Amarna Letters, as it confirms the settlement of the Israelites in the land of Canaan, in accordance with the books of *Exodus*, *Joshua* and *Judges*.



Top portion of the Stela of Merneptah. The reference to Israel is lower down, out of this photograph. (In the Cairo Museum)

08 Ahab's Ivories 874-853 BC

THESE PAGES

DATES : 874-853 BC

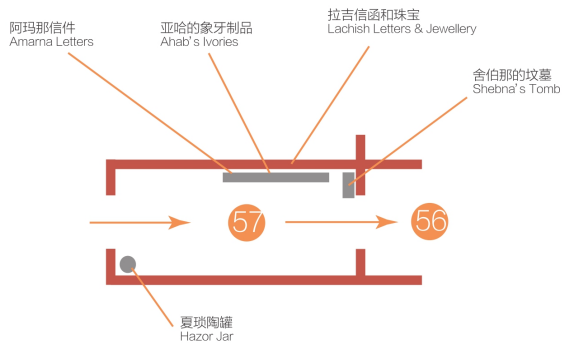
CHIEF PEOPLE: Ahab; Jezebel; Amos

AT THE TIME OF: Elijah

BOOKS OF BIBLE: *1 Kings 22.39; Amos 3.15; 6.4*

‘Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?’ (*1 Kings 22.39.*)

Displayed in wall case 10 of the Gallery of the Ancient Levant is a panel bearing several pieces of carved ivory found in 1931-35 at Ahab's royal palace in Samaria, although whether these particular examples were made for him or a successor is uncertain. Amos said that God would destroy 'the houses of ivory' and condemned those who 'lie upon beds of ivory' (*Amos 3.15, 6.4*). Ahab's 'ivory house' at Samaria was so called because of the carved and inlaid ivory friezes and embellishments throughout the palace. The craftsmen were Phoenician, and the ivory came from Syrian elephants. Some entire walls were covered with carved ivory panelling, while similar ornamentation decorated the furniture. Ahab's wife Jezebel, a Phoenician princess from Tyre, would have revelled in this as Ahab lavished such excesses upon his royal buildings.



Phoenician ivories from Samaria, around 9th century BC [Case 10 –WA L 31-48], in Room 57.

09 Military Communications as Nebuchadnezzar Closes In, 586 BC

THESE PAGES

DATES : 586 BC

CHIEF PEOPLE: Nebuchadnezzar; Jeremiah; Zedekiah, king of Judah

AT THE TIME OF: Daniel; Ezekiel

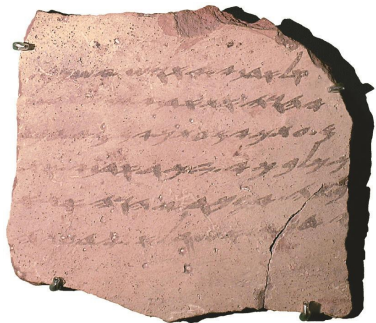
BOOKS OF BIBLE: *Jeremiah 34.6-7; 38.4; 42.1*

(1) The Lachish Letters – confirming the state of impending doom described by Jeremiah

These letters (in Case 10) take us back to 586 BC when Nebuchadnezzar, king of Babylon, invaded Judah, destroying Jerusalem and its Temple with great violence, and carrying multitudes into captivity. At the time the prophet Jeremiah was in Jerusalem warning King Zedekiah of the impending catastrophe. Near to Jerusalem was the fortress town of Lachish (destroyed by Sennacherib over a century before, but later rebuilt). These letters were found in 1935 in the ruins of a guardroom by the main gate of Lachish. Twenty-one letters were found, written in joined-up writing, in black ink on pieces of broken pottery (called ostraca). Written in alphabetic Hebrew, they are urgent messages, full of 'eleventh hour' tension, written as Nebuchadnezzar's army closed in on a very apprehensive Jerusalem.

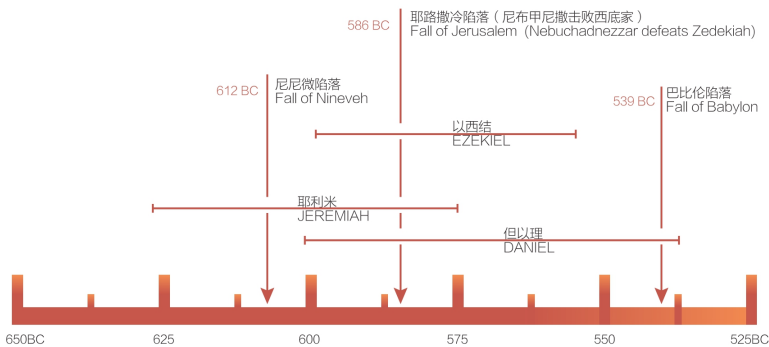
The writer was Hosha'yahu (Hoshaiah), the commander of a military outpost or small town garrison. He wrote to the Lachish military governor, whose name was Ya'osh. One letter appears to have been written shortly after the state of affairs described in *Jeremiah 34.6-7*, which mentions that Jeremiah delivered a message to King Zedekiah while the cities of Lachish and Azekah still remained standing. The relevant Lachish letter in our picture reads:

'May Yahweh cause my lord to hear this very day tidings of good. And now, in accordance with everything my lord has written, so has your servant done. I have written on the door everything which my lord has written to me ...and I report that we are watching for the fire signals of Lachish according to the directions which my lord has given, because we cannot see Azekah.'



One of the Lachish Letters [Case 10-WA 125702] in Room 57 quoted in our description above. More are picture on page 86.

It is possible that Azekah had fallen. Another Lachish letter logs the departure of a deputation to Egypt, and also includes the following:



'And as for the letter of Tobiah, servant of the king, which came to Shallum son of Jaddua through the prophet, saying,

“Beware!” thy servant hath sent it to my lord.'

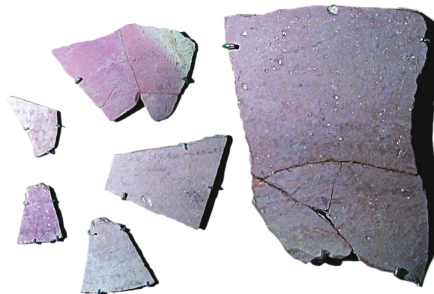
Who was the prophet referred to here? It is likely to have been Jeremiah. (This is the first known mention of a Jewish prophet outside the Bible.) In another letter the complaint is made that:

'The words of the princes are not good, but they weaken our hands and slacken the hands of those who hear about them.'

This was the very charge which the princes made against Jeremiah when they demanded his execution – 'let this man be put to death: for thus he weakeneth the hands of the men of war' (*Jeremiah 38.4*). Hoshaiiah the outpost commander was clearly in sympathy with Jeremiah in seeing that the policy of the princes, relying on Egypt, would bring certain defeat and devastation.



One of the Lachish Letters [Case 10, WA 125701] in Room 57.

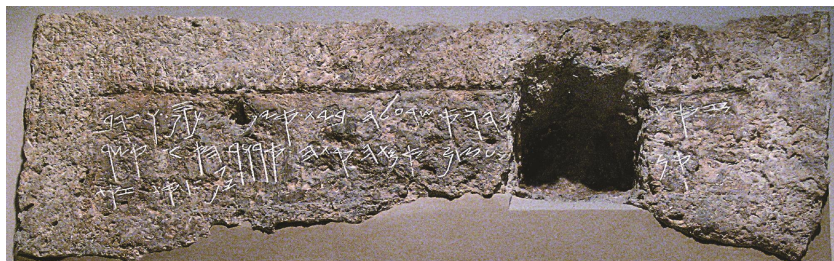


Lachish Letters [Case 10-WA 125703-7, 125715a] in Room 57.

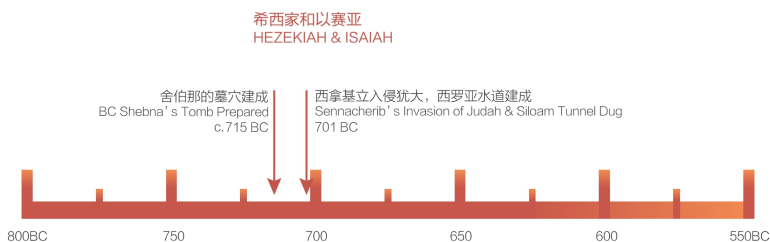
Many biblical names appear on these letters. Hosha'yahu appears in *Jeremiah* 42.1 as Hoshaiiah. Ya'osh means Josiah. Neriah, Gemariah and Shemaiah are also names which occur both in the Lachish Letters and the book of *Jeremiah* (Shemaiah occurs six times in *Jeremiah*). It is not likely that these people, bearing common names, were the same as those mentioned in *Jeremiah*, but the Lachish Letters obviously relate to the crisis leading to the fall of Jerusalem, confirming powerfully the historical reality of the biblical record, including the situation in the city reflected in the book of the prophet *Jeremiah*.

(2) Jeremiah the Prophet

In one of the most graphic books in the Bible, Jeremiah warns and pleads with people to seek their individual, spiritual salvation, as the land would fall. No prophet uses more illustrations in his preaching. With great feeling he reasons with individuals to seek and find God in a personal way. He predicts the coming of Christ, who would be divine, and who would make a way of forgiveness for all who trust in Him. Jeremiah calls Christ – 'The Lord our righteousness', referring to our need of a Saviour who would take on our behalf the punishment of our sin, and offer His own perfect righteousness to make us acceptable to God. The prophet also accurately predicted the 70-year captivity of the Jews in Babylon, and the detailed future of other nations – all of which has taken place.



The Inscription over Shebna's Tomb [WA 125205], in Room 57



10 The Noble Tomb for Which Shebna Was Denounced by Isaiah c.715 BC

THESE PAGES

DATES : c. 715 BC

CHIEF PEOPLE: Shebna; Hezekiah, king of Judah; Isaiah

BOOKS OF BIBLE: *Isaiah* 22.15-20; 36.3; 37.2

Set on the wall, above head height, to the left of the door leading to Room 56.

This inscription on a slab of stone was found over 100 years ago near Jerusalem, but the inscription was only translated in the 1950s. It was taken from above the door of a burial chamber cut out of the solid rock of a hillside. The person for whom this tomb was prepared was most probably the Shebna denounced by the prophet Isaiah. Chancellor in Hezekiah's early administration, he was later deposed from office, and finally captured by the Assyrians. The inscription reads:

'This is ___yahu, who is Over the House. There is no silver and gold here; only [him] and the bones of his slave-wife. Cursed be the man who opens this.'

The partly obscured name is doubtless 'Shebanyahu' or Shebna. 'Over the House' is a term for the controller of the royal revenues. Shebna was denounced by Isaiah for preparing a splendid tomb for himself, a mark of his arrogance and self-enrichment. In *Isaiah 22.15-17* we read:

'Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity.'

Shebna was duly deposed from office and replaced by Eliakim the son of Hilkiyah just as Isaiah said. By the time Sennacherib came to invade Judah, Eliakim was in office and heading up the negotiating team sent to meet the Assyrian chief of staff (*Isaiah 36.3* and *37.2*).

It is possible that the disgraced Shebna was seized during this invasion. Perhaps he moved to an area which the Assyrians overran. (He is not the same person as 'Shebna the scribe' who helped Eliakim.) At any rate, if Isaiah's prediction is rightly understood, Shebna was 'tossed like a ball into a large country' where he died (*Isaiah 22.17-18*) so that he never actually occupied his upper-class tomb. The inscription was presumptuous, and in it he claims he is innocent of Isaiah's charge. This may be the same Shebna whose limestone seal (from Lachish) is also in Case 10 below the Lachish Letters [WA 1980 ... 12011], bearing his name and also that of his father Ahab, though obviously not the earlier king.

A Further Confirmation of Biblical Information from Isaiah's Time

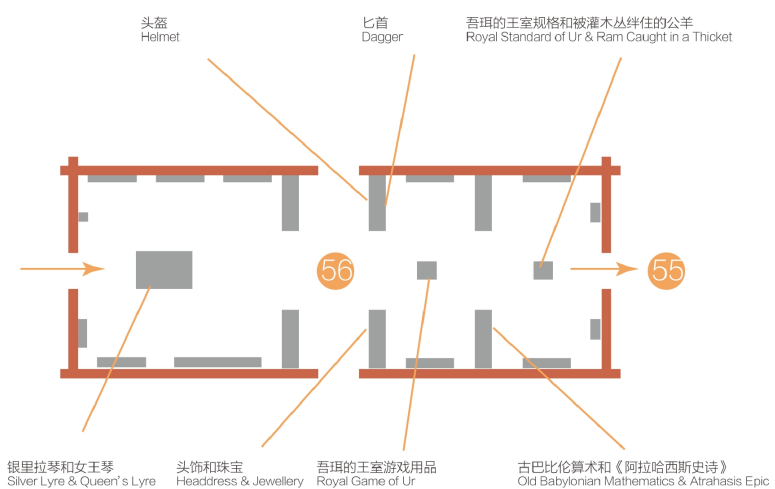
The name of Sargon II (king of Assyria 722-705 BC) was unknown outside the Bible until his palace at Khorsabad was discovered in 1843 by a brilliant French diplomat and archaeologist. *Isaiah 20.1* tells how Sargon sent his 'Tartan' (his commander-in-chief) to capture Ashdod (in 711 BC). The biblical information was exactly confirmed by the inscription on fragments of a basalt stela (of Sargon) found at Ashdod in 1963 (now in the Israel Museum in Jerusalem). Sargon left to posterity the following claim:

'Azuri king of Ashdod had schemed not to deliver tribute ... I marched ... besieged and conquered his cities ... and they bore my yoke.'

We have already seen Sargon's larger than life picture in stone, and other items from his Khorsabad palace. In Room 55, ahead, there is a unique glass jar [WA 90952] bearing a cuneiform inscription – 'Palace of Sargon, King of Assyria'. (This will be found in Case 8 for more leisurely browsers.) One after another the alleged 'mythical figures' of the Bible have been revealed as true people by the archaeologist's spade.

III 亚伯拉罕的故乡“迦勒底的吾珥”

《圣经》中记载的这个地名是真实的



底格里斯河和幼发拉底河之间是美索不达米亚，意思是“两河之间”。（今日的巴格达用橙色标出了）

吾珥的王室陵墓（约公元前2500年）

本节提要

年代：约公元前2500年

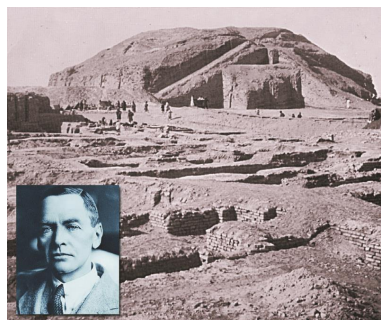
主要人物：亚伯拉罕

《圣经》记载：《创世记》11:31

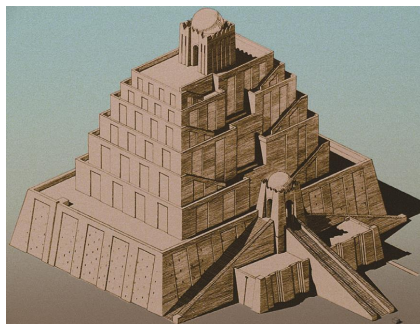
前往第五十六号展厅——雷蒙德和比维尔利·撒克勒尔早期美索不达米亚文物展。

这里是吾珥王室墓葬（约公元前2500年）出土制品的“家”。吾珥的发掘（见下一页的图片）于1922~1924年在莱昂纳德·武利爵士主持下进行。该城发现于1854年，此前批评《圣经》的人否认其存在。发掘出的材料中并没有亚伯拉罕家族存在的直接证据，不过完全证实了《创世记》的记述。

该城显然极其富裕繁华，从吾珥的王室陵墓出土了瑰丽的珍宝。根据《圣经》，公元前22世纪亚伯拉罕就在该地区长大。吾珥的发掘集中在照片上的大金字形神塔（一座月神庙）。该城拥有两层楼的房屋、主排水道以及由书面契约、货币、收据和类似的贸易凭据构成的商业系统。本展厅中的展品可以帮助我们领会当地发达却又拜偶像的文明，而神正是呼召亚伯拉罕从这样的氛围中出来。还有一些美丽的物件也表明了《圣经》记述的真实性，虽然这些物件比亚伯拉罕时代更古老。

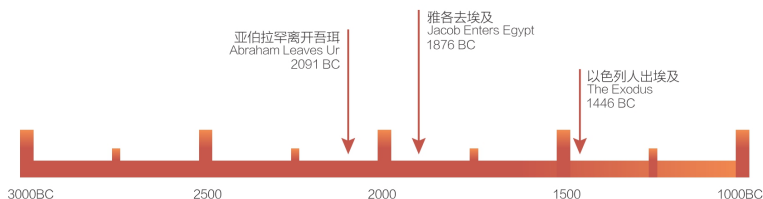


吾珥发掘出金字形神塔。插图：莱昂纳德·武利爵士



艺术家笔下的美索不达米亚金字形神塔，约公元前550年，位于第五十五展厅。

描述军队或富有的家庭行进的场面有助于我们想象亚伯拉罕家族（通常认为很富裕）的漫长旅程（参见下文的说明——吾珥的王室徽号）。游行中，军队在一侧，战利品在另一侧。这尊由金、银、石头和贝壳制成的公羊小塑像描绘了“被灌木丛绊住的公羊”。这样的小塑像出土了两尊。艺术家以这样的主题来创作表明这种情形并不罕见。再次说明，塑像的年代要早于献以撒，但有助于映证其真实性。展厅中陈列有许多其他亚伯拉罕时期的有趣展品。



王室陵墓包含著名的“女王琴”[9号橱窗，编号：WA121198A]，本展厅中陈列有其复原品。陵墓中还有关于文学、发达的数学和科学的可观文物，还有些文物证明该城居民普遍识字。（第五十五展厅中有一条关于玻璃的收据[5号橱窗，编号：WA120960]，这些玻璃曾成功地用于制作小杯。）展品有助于游客领略吾珥发达的文化，亚伯拉罕离开（十有八九）安稳的家，撇弃一切，前往神指示他的地方，要面临多么大的考验。第五十六展厅有巴比伦洪水故事《阿拉哈西斯史诗》的相关展品[25号橱窗，编号：

WA 78941]，是公元前1630年的文物，但我们将在第五十五展厅（123~126页）更充分地评述记载巴比伦创世和洪水神话的泥板。



吾珥的王室徽号。一幅由贝壳、蓝色青金石和红色石灰岩构成的复杂拼图，这一面是军队正在行军，另一面是带着战利品阅兵以及庆祝胜利的盛宴 [28号橱窗，编号：WA 121201]，位于第五十六展厅。



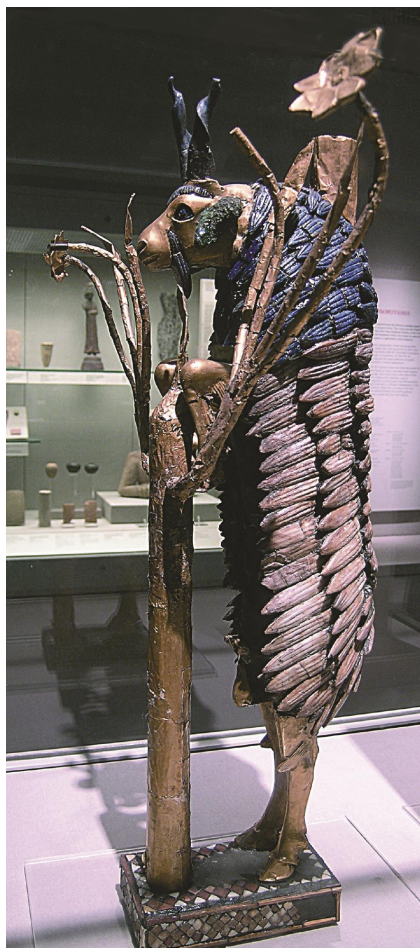
左：金制匕首复制品及其精美刀鞘 [17号橱窗，编号：WA 119296]，位于第五十六展厅



古巴比伦时期的算术 [25号橱窗，编号：WA 15285]，位于第五十六展厅。



麦斯卡拉姆杜格的金头盔复制品，约公元前2600年 [14号橱窗，编号：WA A Ca. 55]，位于第五十六展厅。



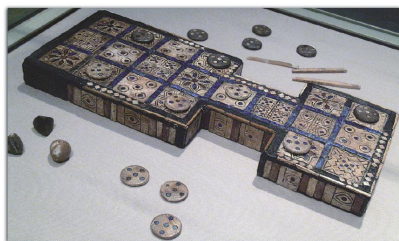
左：被灌木丛绊住的公羊，创作时间比亚伯拉罕时代还要早数世纪，[28号橱窗，编号：WA 122200]，位于第五十六展厅。



上：来自吾珥的珠宝，约公元前2600年 [12号橱窗，编号：WA 122326]。



有金叶子的袋状头饰，以及金耳环 [12号橱窗，编号：WA 122352, WA 122380-1]。



吾珥的王室游戏用品。 [16号橱窗，编号WA 120834]



右：银里拉琴，出土自大死人坑 [9号橱窗，编号：WA 121199]。

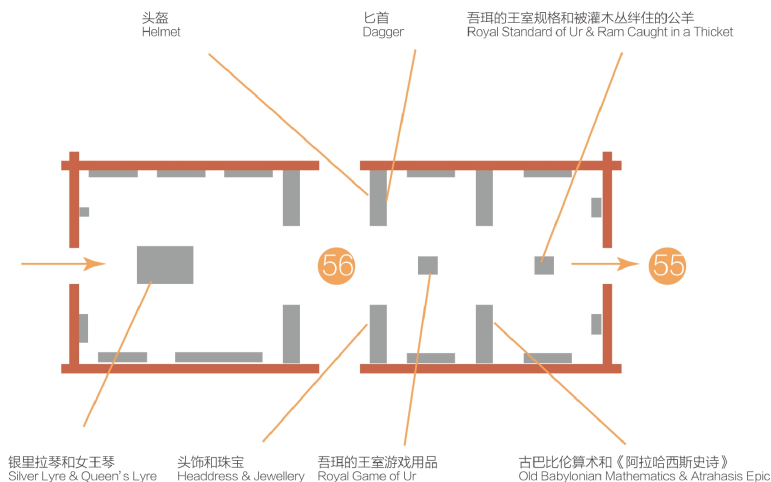
所有的展品都位于第五十六展厅。



苏美尔妇女头饰复原品，以及在尸体上找到的珠宝，约公元前2600年 [12号橱窗，编号：WA 122302, 122306-15, 122317-18, 122318 A, 1224113]，位于第五十六展厅。

III Abraham's 'Ur of the Chaldees'

A biblical place authenticated



Between the Tigris and the Euphrates is Mesopotamia, which means - between two rivers (Modern-day Baghdad shown in orange)

The Royal Tombs of Ur c. 2500 BC

THESE PAGES

DATES: c. 2500 BC

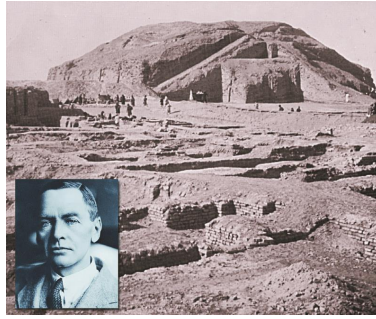
CHIEF PEOPLE: Abraham

BOOKS OF BIBLE: Genesis 11.31

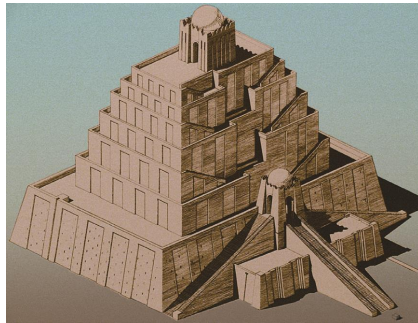
We proceed into Room 56, the Raymond and Beverly Sackler Gallery of Early Mesopotamia.

This is the 'home' of artefacts from the Royal Tombs at Ur (around 2500 BC). Excavations at Ur (pictured next page) were carried out by Sir Leonard Woolley between 1922 and 1934, the city having been discovered in 1854. The very existence of Ur was denied by critics of the Bible prior to its discovery. In the materials from these excavations there is no direct evidence of the presence of Abraham's family, but they entirely confirm the descriptive language of the Genesis record.

The city was clearly an extremely wealthy and sophisticated place, and the Royal Tombs of Ur have yielded up magnificent treasures. According to the Bible, Abraham grew up in or outside the city during the 22nd century BC. The Ur excavations centred on the great Ziggurat (a temple to the moon god) shown in the photograph. The city had two-storeyed houses, main drainage, and a commercial system based on written contracts, money, receipts and similar tokens of a trading system. The exhibits in this room help us to appreciate the kind of advanced but idolatrous civilisation out of which Abraham was called by God. Several beautiful objects of art also illustrate the authenticity of biblical descriptions, although they predate the time of Abraham.

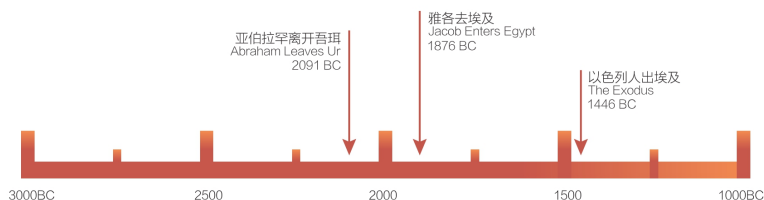


Excavations at Ur, showing the Ziggurat; Inset: Sir Leonard Woolley



Artist's impression of a Mesopotamian Ziggurat about 550 BC, in Room 55

The depiction of an army or, as it used to be thought, a wealthy family on the move, helps us picture the long journey of Abraham and his family (see illustration on page 98 – Royal Standard of Ur). The army is on one side and the booty parade on the other. The statuette of a ram made of gold, silver, lapis and shell, depicts 'a ram caught in a thicket'. Two like this were discovered. For this to have been the subject of an artist shows that this situation was not so rare. Once again, the statue pre-dates the offering of Isaac, but helps to authenticate the narrative. Around the room are displayed many other interesting items from the Abrahamic period.



The Royal Tombs contained the famous Queen's Lyre [Case 9 – WA121198A], a reconstruction of which is on display here. There are impressive items of literature, advanced mathematics, and science, and evidence of widespread literacy among the people. (A recipe for glass is displayed in Room 55 [Case 5 – WA 120960], from which Pilkington's once successfully made small cups.) The exhibits help the viewer to appreciate the advanced culture of Ur, and the great test of faith for Abraham when he left (in all probability) a secure house, forsook all and set out for the land which God would show him. Also in Room 56 is a Babylonian flood story the *Atrahasis Epic* from 1630 BC [Case 25 – WA 78941], but we comment more fully on the Babylonian creation and flood tablets in Room 55 (pages 123-126).



The royal Standard of Ur. An intricate mosaic of shell, blue lapis lazuli and red limestone showing on this side an army on the march and on the other

a parade of booty and victory feast [Case 28 -WA 121201], in Room 56



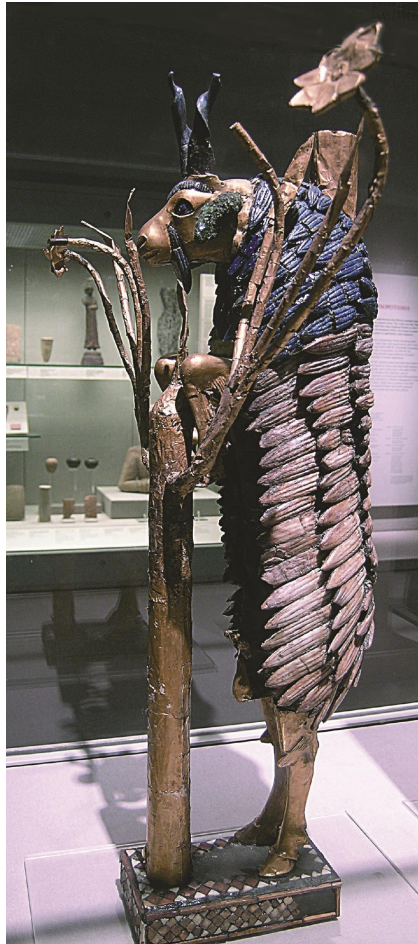
Left: Electrotype copy of gold dagger and elaborate sheath [Case 17 - WA 119296] in Room 56



Old Babylonian mathematics [Case 25 - WA 15285] in Room 56.



Electrotype copy of the gold helmet of Meskalamdug about 2600 BC [Case 14 - WA A.Ca. 55] in Room 56.



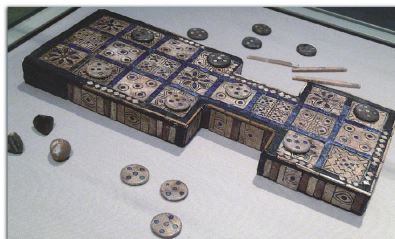
Left: The Ram Caught in a Thicket, crafted several centuries before Abraham [Case 28 - WA 122200], in Room 56.



Above: Jewellery from Ur, c. 2600 BC [Case 12 - WA 122326].



Diadem of gold leaves with gold earrings [Case 12 - WA 122352, WA 122380-1].



The Royal Game of Ur [Case 16 - WA 120834].



Right: The Silver Lyre, c. 2600 BC, from the Great Death Pit [Case 9 - WA 121199].

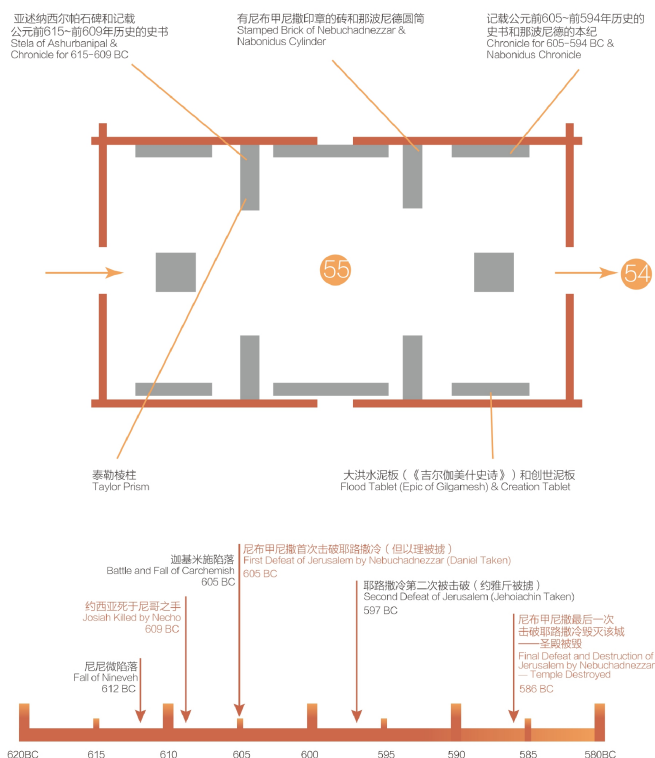
All items in Room 56.



Reconstructed headdress of a Sumerian woman with jewellery found on bodies, c. 2600 BC [Case 12 - WA 122302, 122306-15, 122317-18, 122318 A, 1224113], in Room 56.

IV 耶路撒冷和巴比伦的陷落

造成轰动的史书佐证



01 泰勒棱柱

进入第五十五展厅（晚期美索不达米亚），我们来看看一系列泥板，这些泥板提供了《圣经》历史准确性的另一些坚固证据。

第五十五展厅左侧第一个突出的橱窗里是公元前691年的泰勒棱柱。第43页已经提及过这根棱柱，它毋庸置疑是西拿基立最后的记载，内容包括他公元前701年攻打犹太的希西家。然而，这根六面体瓦制棱柱并没有提及拉吉，西拿基立也不想记录他军队的覆没。

泰勒棱柱所在橱窗中还有两块亚述巴尼拔（公元前668～前627年在位的亚述王）的石碑，这位王把希西家的儿子玛拿西流放到巴比伦，导致他悔改，并在耶路撒冷复位。（《历代志下》33:10-13）可参见第55页。



泰勒棱柱 [11号橱窗，编号：WA 91032]，位于第五十五展厅

泰勒棱柱得名于其首位拥有者泰勒上校，1830年他在尼尼微发现了这根棱柱。棱柱上的楔形文字刻于公元前691年，是西拿基立本纪的最终版。（另一根刻有同样文字记录的类似棱柱存于芝加哥大学）棱柱上记述了他的最后八次军事行动。

西拿基立说他（公元前701年）击败了推罗和西顿的腓尼基人，

他向南进军，从亚扪、摩押、以东和亚实突收取了贡赋，另立他人替换了亚实基伦背叛他的统治者，并击败了来支援巴勒斯坦地区的埃及军队。

棱柱上还说他围困了46座犹太城邑，掳走200,150名犹太人，并围困耶路撒冷，不过《圣经》说他并未围困耶路撒冷。西拿基立对此次围城战的成果丝毫都未提及，也没说得胜了，很不可思议。棱柱上记述了希西家缴纳的贡赋，与《圣经》记载的数额大体相符，但西拿基立闭口不言军队的损失。

02 引人注目的《巴比伦编年史》

大英博物馆馆藏文物中，证实《圣经》记述之历史的最引人注目的文物是轰动一时的《巴比伦编年史》。这本史书记载的是巴比伦列王的事迹，在亚述帝国崩溃后，他们取而代之。这本史书记录了从公元前615年到前539年的历史，是在泥板上刻写的，证实了许多事件。书中详细记述了巴比伦列王的登基和死亡，还有他们在位期间各年的主要事件。11号橱窗中的是公元前615～前609年的《巴比伦编年史》，以下几页中有这些文物的图片以及讲解。

03 《巴比伦编年史》公元前615～前609年

本节提要

年代：公元前615～前609年

主要人物：那波帕拉萨尔；法老尼哥；犹太王约西亚

这一时期的先知：耶利米

《圣经》记载：《那鸿书》；《西番雅书》；《列王纪下》23:29

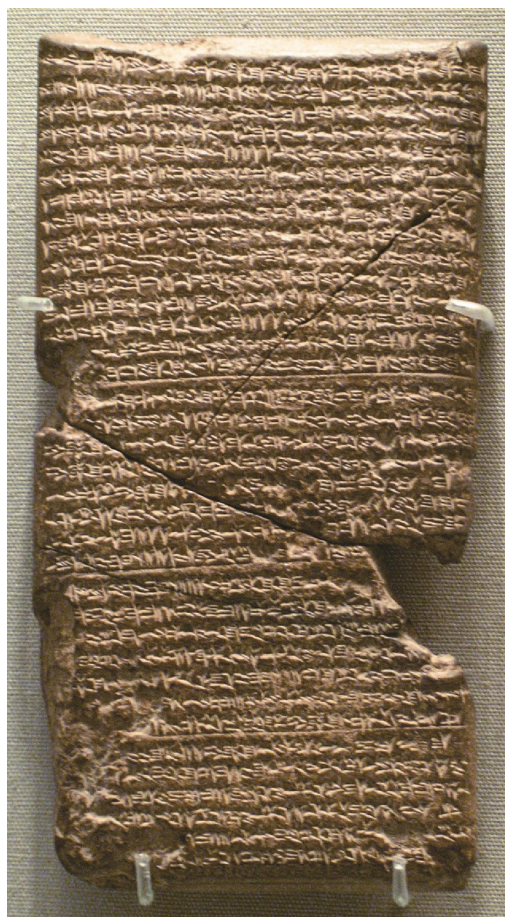
《历代志下》35:20-24

尼尼微的陷落——公元前612年

公元前615～前609年的《巴比伦编年史》证实了亚述帝国的崩溃及其宏伟都城尼尼微落入巴比伦人之手。《圣经》中，《那鸿书》和《西番雅书》都预言了尼尼微的陷落，而《耶利米书》则将其记载下来。

尽管尼尼微看起来牢不可破、强大无比，但那鸿却预言了该城将面临羞辱，遭到废弃，特别是要遭到屠杀，被火焚烧（我们已经从其他亚述雕刻上看到了火烧的痕迹）。

《巴比伦编年史》讲述了公元前612年巴比伦人（及其盟军）是怎样攻击尼尼微的。该书记述道：



记载公元前615～前609年历史的史书，[11号橱窗，编号：WA 21901] 位

“阿卡德王（即巴比伦的那波帕拉萨尔）征召军队……乌曼-曼达王（玛代或斯基泰人）渡过底格里斯河，沿河岸进军至尼尼微……他们发起了声势浩大的进攻……这些强悍的人让敌人大败……他们从城市和庙宇里带走了许多掳物，该城成了一堆废墟。”

《巴比伦编年史》也证实了公元前609年埃及军队行进到了幼发拉底河流域。（参见《列王纪下》23:29和《历代志下》35:20-24）《列王纪下》如此记载：

“约西亚年间，埃及王法老尼哥上到幼发拉底河攻击亚述王，约西亚王去抵挡他。”

犹太最敬虔的王约西亚犯了一个致命错误。尼尼微陷落后，埃及去援救四分五裂的亚述人，约西亚却不顾一切警告，硬要插手，率军去米吉多，法老尼哥在那里杀了他。

记述公元前609年历史的《巴比伦编年史》证实，哈兰城（尼尼微陷落后，亚述王逃到此城）发生战斗时，埃及人也来了。书中说：

“那波帕拉萨尔十六年伊优月……（王）召集军队进攻亚述……追击阿淑尔乌巴里特（即亚述王）到了哈兰。他和来帮他的埃及军队都……大大惊恐……弃城而逃。”

04 尼布甲尼撒证实了《圣经》记载——公元前605年和前597年两次对耶路撒冷的进攻

本节提要

年代：公元前605～前594年

主要人物：尼布甲尼撒；法老尼哥；犹太王约雅敬约雅斤和西底家

这一时期的先知：耶利米、但以理和以西结

《圣经》记载：《列王纪下》24:1, 8-17；《历代志下》36:6, 9-10

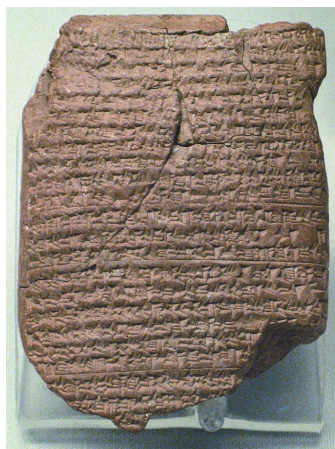
《耶利米书》第25、27章；《但以理书》1:1-5

《巴比伦编年史》公元前605～前594年的记载

《巴比伦编年史》中尼布甲尼撒在位时期（公元前605～前594年）那部分内容证实了《圣经》关于迦基米施战斗和耶路撒冷围城战的记载。

《圣经》说约西亚的儿子约雅敬王第四年（公元前605年），法老尼哥又来帮助垂死的亚述帝国抵御巴比伦（《耶利米书》46章提到了这件事）。耶利米先前曾预言尼布甲尼撒会在对亚述和埃及的所有战斗中取胜，并攻灭犹大，将犹太人掳走70年。（《耶利米书》25:9-11；27:6-11）

埃及军队根本不是巴比伦太子尼布甲尼撒麾下军队的对手，结果埃及人在迦基米施遭到了屠杀。（《耶利米书》第46章）



记载公元前605～594年历史的史书〔15号橱窗，编号：WA 21946〕，位于第五十五展厅。

此时尼布甲尼撒也包围了耶路撒冷（《但以理书》1:1-5；《历代志下》36:6）。他给约雅敬王锁上脚镣，准备送去巴比伦。《列王纪下》24:1表明，他思量之后，决定留他在耶路撒冷当傀儡王。然而，他确实带走了一些俘虏，包括年轻的但以理和他的朋友们，他们被挑中要在巴比伦接受专门训练。《巴比伦编年史》证实了这些事件（没有提及约雅敬和年幼的俘虏）。该书写道：

“阿卡德王（即那波帕拉萨尔）第21年，王在自己的土地上，军队指挥官由长子兼太子担任。太子进军至迦基米施……攻打埃及军队……打得他们大败，几近覆没。其余……逃脱的人……都被巴比伦军队追上打败。那时尼布甲尼撒征服了整个赫梯地区。”

“赫梯地区”包括巴勒斯坦，这证实了《圣经》关于公元前605年耶路撒冷被围、成为附庸的记述。

《巴比伦编年史》还证实了《圣经》记录的时间细节都分毫不差。《列王纪下》24:8-17和《历代志下》36:9-10记述了尼布甲尼撒在公元前598年下半年再次包围耶路撒冷，约雅敬在围城的初期就死了。他十八岁的儿子约雅斤继位作王三个月又十天就被迫投降。巴比伦人于公元前597年3月进城，搜刮了巨额财富，把约雅斤连同二万名犹太人掳走，包括所有工匠和士兵，只留下了最贫穷的人，并任命了傀儡王（约雅斤的叔叔西底家）。《巴比伦编年史》对此记述道：

“阿卡德王集合军队，进军至赫梯地，兵临犹大城下……包围了城并俘虏了国王。他按自己的意思任命了一位王。他收到了丰厚的贡赋并送去了巴比伦。”

年轻的以西结也是被抓到巴比伦的俘虏之一。

《圣经》说约雅斤王被流放到巴比伦，而1960年代译出的其他巴比伦泥板予以证实。这些泥板列出了公元前595-前590年间俘虏的口粮配给。约雅斤和他五个儿子的名字赫然在册，还有他们每月得到的油和大麦。有三份油的收据时间可能是公元前592年。“配给单”现存柏林佩加蒙博物馆。

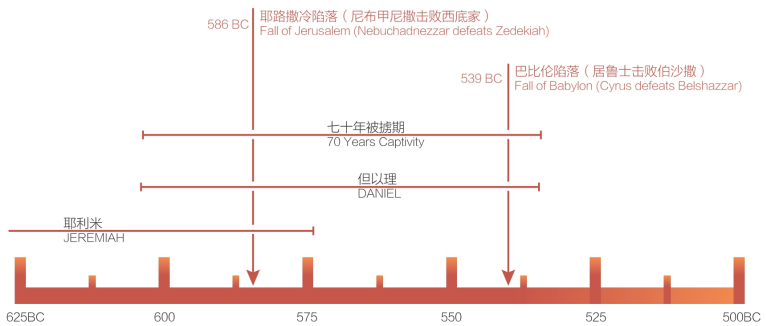
目前已经发现的《巴比伦编年史》泥板存在巨大的年代空白，即公元前595～前556年，包括尼布甲尼撒在位的最后33年。因此，很不幸，关于公元前586年耶路撒冷的傀儡王西底家反叛的事，以及尼布甲尼撒的军队第三次对耶路撒冷实施惩罚毁灭该城的事，我们看不到巴比伦文的记载。

05 尼布甲尼撒戳记砖公元前605～前562年

尼布甲尼撒于公元前605～前562年间统治巴比伦帝国。他不但是强大的征服者，也是杰出的建设者，将巴比伦建成了古代世界最宏伟的城市（《但以理书》4:30）。14号橱窗中的砖块印有尼布甲尼撒的名字和尊号（还有他父亲的）。其他与尼布甲尼撒相关的砖块陈列在12号橱窗中。



有尼布甲尼撒二世印章的砖（公元前605～前562年间）[14号橱窗，编号：WA 90081]，位于第五十五展厅。



06 巴比伦的陷落公元前539年

本节提要

年代：公元前539年

主要人物：伯沙撒；那波尼德；居鲁士；但以理

《圣经》记载：《但以理书》5:5, 30

巴比伦摄政、执掌实际统治权的伯沙撒为巴比伦的诸神以及巴比伦的成就召集众人举行盛宴，宴会上他豪饮吹嘘。《但以理书》5:5, 30写道：

“当时，忽有人的指头显出，在王宫与灯台相对的粉墙上写字……当夜，迦勒底王伯沙撒被杀。”

《但以理书》记述了公元前539年玛代人占领巴比伦城、吞并巴比伦帝国前不久发生在巴比伦王宫中的事。书中说这个豪宴的王伯沙撒向但以理允诺，如果他能解释写在墙上的字，就让他为国中位列第三。

19世纪中叶以前，许多学者声称这完全是《圣经》中的神话，因为巴比伦末代王是那波尼德，而“伯沙撒”这个名字除了《但以理书》之外没有出现过。甚至公元前450年写了巴比伦历史的古希腊历史学家希罗多德显然也从未听说过伯沙撒。《但以理书》看来不可能准确了。然而，1854年人们开始从巴比伦碑文里发现相关证据。碑文中说那波尼德将王权交给长子，他自己则居住在阿拉伯的泰马。



公元前555～前540年间那波尼德圆筒 [14号橱窗，编号：WA 91128]，位于第五十五展厅。

（1）那波尼德圆筒题记

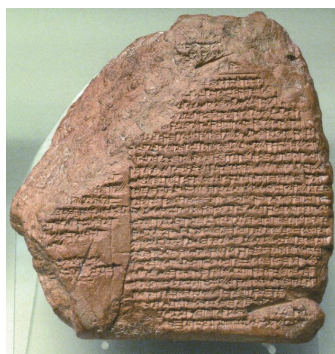
关于伯沙撒，第一件无可辩驳的证据是《那波尼德圆筒题记》，陈列在14号橱窗。这件文物出土于吾珥的金字形神塔，其上有楔形文字，讲述了那波尼德建造金字形神塔的事。记录结尾是祷告，其中部分内容是祈求让他儿子伯沙撒过敬虔的生活，里面这样称呼伯沙撒：

“伯沙撒，我的长子，我心爱的后裔。”

（2）《那波尼德编年史》，公元前556～前539年

下一项要观看的文字文物是15号橱窗中的第26号展品。这件文物上的编年史记录了那波尼德公元前556～前539年在位期间的事，其中提到：“王住在泰马；王的儿子、侍臣和军队都在巴比伦。”由此证实了但以理的记载是真实的历史，我们也知道了为什么伯沙撒（作为摄政）只能让但以理在国中位列“第三”了。那波尼德在泰马住了十年。他的本纪证实了公元前539年巴比伦陷落这一重大事件。其中这样写道：

“当居鲁士在俄皮斯特攻击巴比伦军队的时候……巴比伦众神从各个方向进入巴比伦城……巴比伦人民反叛了……居鲁士的部队兵不血刃就进入了巴比伦城。”



那波尼德编年史 [15号橱窗，编号：WA 35382]，位于第五十五展厅。

因为但以理令人震惊地在公元前6世纪详细预言了基督降临之前将要兴起的几大帝国的兴衰，所以《圣经》的批评者坚持认为《但以理书》写于这些事发生之后。但我们现在有两项证据可以确定这卷书

写于公元前6世纪。

①《但以理书》的作者知道伯沙撒，而公元前450年希罗多德撰写史书时，这个名字就全然被遗忘了，一直到当代考古发现相关证据前都杳无音讯。

②作者也知道尼布甲尼撒重建巴比伦城（《但以理书》4:30），这也是后来的历史学家并不知晓的，直到近代，考古发掘才找到相关证据。

07 美索不达米亚的创世与大洪水传说（约公元前1800年）

本节提要

年代：公元前539年

主要人物：伯沙撒；那波尼德；居鲁士；但以理

《圣经》记载：《但以理书》5:5, 30

10号橱窗中有两块来自尼尼微皇家图书馆的泥板，其中一块是一部古代美索不达米亚创世故事的残片，出土于1848年。这块板是公元前7世纪的七件抄本之一，原作显然更为古老，据信是从大约公元前1800年抄传下来的。有些存心怀疑的人声称《创世记》中关于创世的内容就是来自这一古代叙事诗（还有其他传说），因此有必要澄清。

美索不达米亚神话中有两个最初的神祇——男神阿普苏和女神提亚马特——是从水中创造而出的。他们生了所有其他神祇，但这些“孩子”太吵了，弄得阿普苏睡不着觉，决定把他们全部杀掉。然而，在他下手前，他的后裔之一给他下了咒语，杀死了他。提亚马特为了给他报仇，拿起了棍棒。但马尔杜克（另一个后裔）除掉了她，将她劈为两半，分别成了天和地。马尔杜克创造出人类（用一个被他打败的巨神的血），把其他神祇从体力活儿中解放出来，于是成了众神之首。无须多言，这故事与《圣经》关于创世的记述毫无共同点。然而，这样的传说确实证明人类本能地意识到世界是由超自然的力量

创造的。



刻有楔形文字的石板，讲述的是创世史诗，[10号橱窗，编号：
WAK3473]，位于第五十五展厅。

《圣经》对创世的记述中，人类是按照着一位圣洁全能之神的形象造的。人悖逆而失去了属灵的生命，成了败坏的叛徒。相反，美索不达米亚创世传说讲的是一个多神的仙境，充满了卑鄙、腐败、暴躁甚至邪恶的众神，这些神祇仅仅是罪恶之人的写照，因此完全是人为的创造。

《吉尔伽美什史诗》中的洪水故事

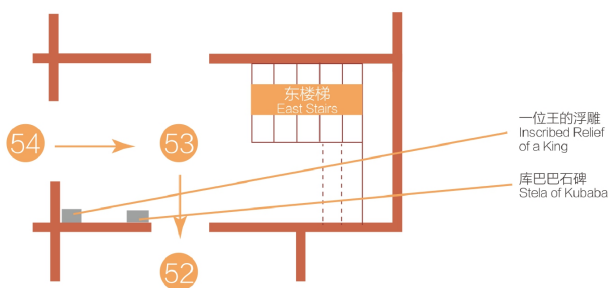
我们要看的第二块泥板是《吉尔伽美什史诗》——古代美索不达米亚洪水故事之一。这块板是12块吉尔伽美什历险记泥板中的第11块。吉尔伽美什是一位传奇的统治者，想要获得永生。（这是公元前7世纪的版本，出土于尼尼微皇家图书馆）。存心怀疑《圣经》的人又一次声称，《创世记》关于挪亚洪水的记载来自这样的古代传说。

这些人作出了相当疯狂的评论，甚至说《吉尔伽美什史诗》“与挪亚洪水遵循了非常类似的思路”。然而，许多学者已经指出，《圣经》和美索不达米亚关于大洪水的记述有巨大的不同。实际上，在许多方面是“截然相反”。



《吉尔伽美什史诗》中的“大洪水传说”，源自古巴比伦的洪水故事。这是尼尼微的亚述文版本 [10号橱窗，编号：WAK 3375]，位于第五十五展厅。

《吉尔伽美什史诗》中的大洪水故事与《创世记》中的大洪水有一些类似的成分，不过必须声明在先，一定的类似是不可避免的。例如，为了逃脱洪水，需要坐船，而要上船后要维生，则需带上动物。因此，英雄乌特纳比西丁有一条船（55米见方）并带上了许多动物，不过跟挪亚所做的并不一样。他还带了金银——明显表明这是出于人类的虚构，因为如果这场世界范围内的大洪水之后只有他和家人幸存，就无须使用这些东西了。《创世记》关于大洪水的记述中，洪水减退时，挪亚放出去一只乌鸦和一只鸽子，而《吉尔伽美什史诗》中放出去的是鸽子、燕子和乌鸦。



08 赫人

穿过第五十四展厅进入第五十三展厅（东楼梯终点）。这两个展厅构成了雷蒙德和比维尔利·撒克勒尔古代安纳托利亚展。

这里有保留下来的赫人艺术品。《创世记》15章首次提到赫人，后来《圣经》又多次提及赫人（近50次）。《圣经》中最著名的赫人是拔示巴的丈夫乌利亚，记在《撒母耳记下》第11章。神赐给约书亚“赫人的全地”，让他攻取。

因为世俗历史学家对赫人一无所知，就把他们说成是“神话人群”，“凭想象虚构的《圣经》内容”，但考古学发现（主要是1906年在土耳其）提供了关于这一人群的可观信息，证明《圣经》里的这一“神话人群”是古代世界的主要势力之一。实际上，我们现在知道，他们的帝国一度占据了从美索不达米亚到亚兰、巴勒斯坦之间的广大地区，他们讲一种印欧语系的语言。这里展出的赫人艺术品发掘自迦基米施。



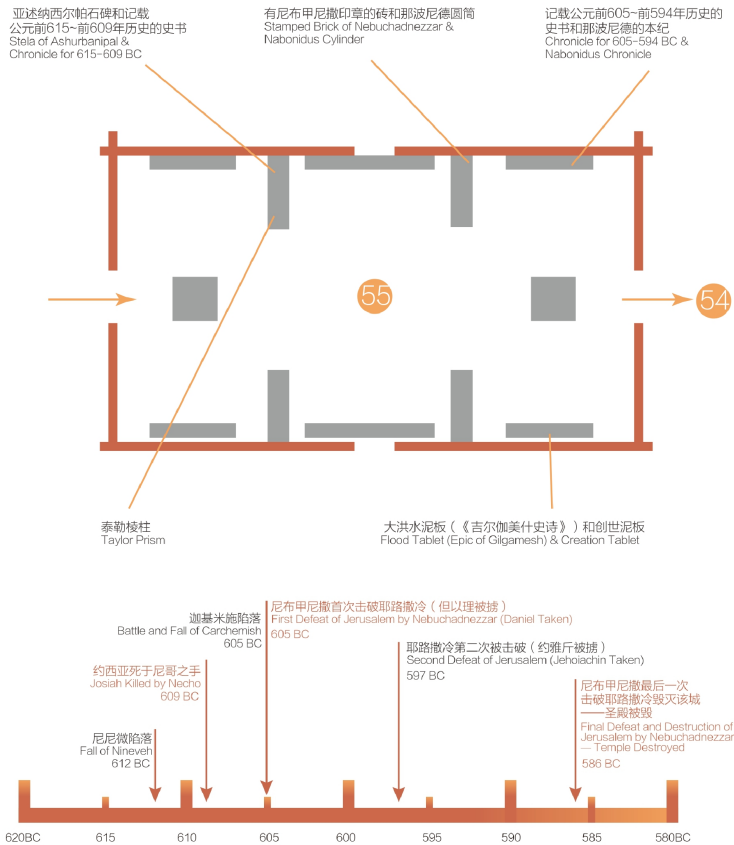
刻有赫人女神库巴巴手拿镜子图案的玄武岩石柱。新赫梯帝国，约公元前9世纪，出土自迦基米施 [编号：WA 125012]，位于第五十三展厅。



一位王的玄武岩浮雕，约公元前730年，出土自迦基米施 [编号：WA
25003] ,位于第五十三展厅。

IV Jerusalem Falls then Babylon

Sensational chronicles attest



01 The Taylor Prism

Entering Room 55 (Later Mesopotamia) we look at a wealth of tablets giving another section of solid evidence for the historical accuracy of the Bible.

In the first protruding case on the left in Room 55 we may view the Taylor Prism 691 BC. Referred to on page 43, this is the definitive last record of Sennacherib, including his version of his 701 BC campaign against Hezekiah in Judah. However, this six-sided baked clay prism does not actually refer to Lachish, nor does Sennacherib care to record the destruction of his army.

In this same case are two Stelae of Ashurbanipal (king of Assyria 668-627 BC), who deported to Babylon Manasseh, Hezekiah's son, leading to his repentance and restoration to kingship in Jerusalem (2 *Chronicles* 33.10-13). See also page 55.



The Taylor Prism is named after its firstowner, Colonel R. Taylor, who found it at Nineveh in 1830. Inscribed in cuneiform script in 691 BC, it is the final edition of Sennacherib's annals. (A similar prism bearing the same record is held by Chicago University.) The king's final eight military campaigns are described.

Sennacherib reports his (701 BC) defeat of the Phoenicians at Tyre and Sidon; his march south taking tribute from Ammon, Moab, Edom and Ashdod; his replacing of a rebellious ruler at Ashkelon, and his defeat of an Egyptian army on its way to assist Palestine.

The king's besieging of 46 Judean cities is reported together with his deportation of 200,150 Judeans, and also his claim to have laid siege to Jerusalem, although the Bible says he did not do so. Sennacherib very strangely omits any mention of the outcome of the siege, and claims no victory. The record describes the tribute paid by Hezekiah, broadly agreeing with the biblical amount, but Sennacherib is silent about the loss of his army.

02 The Remarkable Babylonian Chronicles

Among the most impressive items in the Museum verifying Bible history are the sensational *Babylonian Chronicles*, the records of the Babylonian kings who took the mantle of empire after the collapse of Assyria. Covering the period from 615 to 539 BC, these inscribed clay tablets substantiate many events. They provide details of the accessions and deaths of Babylonian kings, together with the main events in each year of their reign. In Case 11 is the *Babylonian Chronicle* for the period 615 to 609 BC, pictured and described on the coming pages.

03 The Babylonian Chronicle for 615-609 BC

THESE PAGES

DATES : 615-609 BC

CHIEF PEOPLE: Nabopolassar; Pharaoh Nechoh; Josiah, king of Judah

AT THE TIME OF: Jeremiah

BOOKS OF BIBLE: *Nahum*; *Zephaniah*; *2 Kings* 23.29

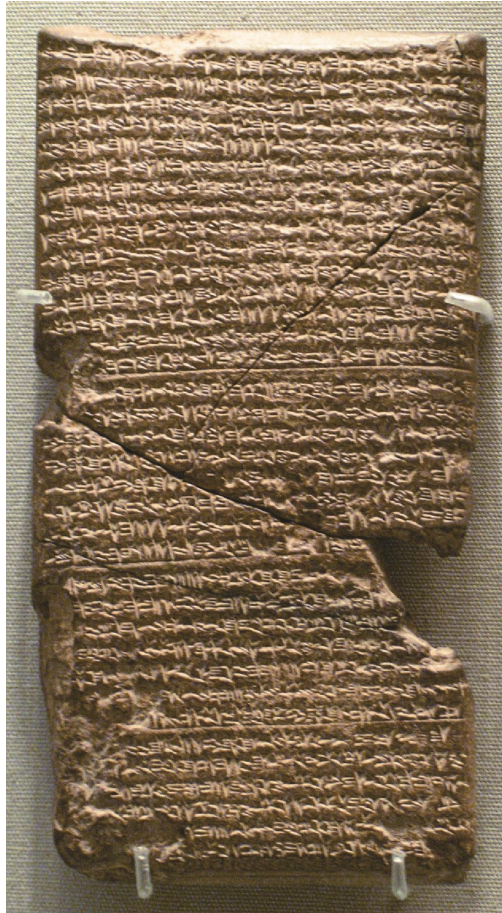
2 Chronicles 35.20-24

Report of the Fall of Nineveh – 612 BC

The *Babylonian Chronicle* for 615-609 BC confirms the collapse of the Assyrian empire and the fall of Nineveh, its mighty capital city, to the Babylonians. In the Bible, *Nahum* and *Zephaniah* had predicted the fall of Nineveh, and *Jeremiah* recorded it.

Impregnable and powerful though it seemed, Nahum described the city's coming humiliation and devastation, referring particularly to massacre and devouring fire (the evidence of which we have already seen on other Assyrian sculptures).

This *Babylonian Chronicle* tells how the Babylonians (with their allies) attacked Nineveh in 612 BC. It includes the following sentences –



Chronicle for 615-609 BC [Case 11 – WA 21901] in Room 55

'The king of Akkad [Nabopolassar of Babylon] called out his army ... the king of Umman-manda [Medes or Scythians] crossed and marched along the bank of the river Tigris and camped against Nineveh ... A great attack they mounted ... a great defeat of this dominant people was made ... great spoil of the city and temple they carried away and the city was reduced to a mount of ruin and heaps of debris.'

The presence of Egyptian troops in the Euphrates region in 609 BC (referred to in *2 Kings* 23.29 and also *2 Chronicles* 35.20-24) is

also confirmed by this chronicle. The *2 Kings* verse says –

'In his days Pharaoh-nechoh king of Egypt went up against [this should read “alongside”] the king of Assyria to the river Euphrates: and king Josiah went against him.'

Josiah, one of the best kings of Judah, here made a fatal mistake. After the fall of Nineveh, Egypt went to the aid of the crumbling Assyrians, and Josiah, contrary to all warnings, got involved and led his army to Megiddo, where Pharaoh Nechoh killed him.

The *Babylonian Chronicle* covering the year 609 BC confirms the Egyptian presence in the region at this time when there was a skirmish for the city of Harran (where the Assyrian king had fled after the fall of Nineveh). The chronicle says –

'In the month Iyyou of his sixteenth year ... [Nabopolassar of Babylon] called out his army and marched to Assyria ... and marched after Ashur-uballit [king of Assyria] to Harran. Fear... fell on him and on the army of Egypt which had come to his help ... they abandoned the city.'

04 Nebuchadnezzar Confirms the Bible – Two Attacks on Jerusalem 605 & 597 BC

本节提要

THESE PAGES

DATES : B605-594 BC

CHIEF PEOPLE: Nebuchadnezzar; Pharaoh Nechoh; Jehoiakim
Jehoiachin & Zedekiah, kings of Judah

AT THE TIME OF: Jeremiah, Daniel & Ezekiel

BOOKS OF BIBLE: *2 Kings* 24.1, 8-17; *2 Chronicles* 36.6, 9-10 J

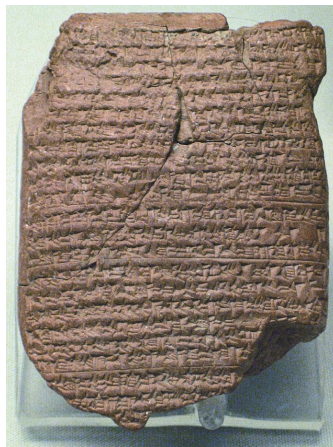
eremiah 25, 27; Daniel 1.1-5

Babylonian Chronicle for 605-594 BC

The chronicle for the first eleven years of Nebuchadnezzar's reign (605-594 BC) confirms the biblical record of the battle of Carchemish and the siege of Jerusalem.

The Bible says that in the fourth year of Jehoiakim, Josiah's son (605 BC), Pharaoh Nechoh came again to help the dying Assyrian empire withstand the Babylonians (*Jeremiah 46* refers). Jeremiah had previously prophesied that Nebuchadnezzar would win all his battles against Assyria and Egypt and would then take Judah into captivity for 70 years (*Jeremiah 25.9-11; 27.6-11*).

When the Egyptian army clashed with the Babylonian army under the generalship of crown prince Nebuchadnezzar, the result was the slaughter of the Egyptians at Carchemish (*Jeremiah 46*).



Chronicle for 605-594 BC [Case 15-WA 21946] im Room 55

At this time Nebuchadnezzar also besieged Jerusalem (*Daniel 1.1-5* and *2 Chronicles 36.6*). He had put King Jehoiakim in fetters in preparation for transportation to Babylon. As *2 Kings 24.1* shows,

he had second thoughts and decided to leave him in charge at Jerusalem as a puppet king. He did, however, take some prisoners, including the young man Daniel and his friends, who were selected for special training in Babylon. The Babylonian Chronicle broadly confirms these events (without referring to Jehoiakim and the young prisoners). It reads:

'In the 21st year the king of Akkad [Nabopolassar] stayed in his own land, Nebuchadnezzar his eldest son, the crown prince, mustered and took command of the troops. He marched to Carchemish ... against the Egyptian army ... accomplished their defeat and beat them to non-existence. As for the rest ... which escaped ... the Babylonian troops overtook and defeated them. At that time Nebuchadnezzar conquered the whole area of the Hatti country.'

The 'Hatti country' included Palestine, thus endorsing the biblical statement that Jerusalem was besieged and annexed in 605 BC.

This same *Babylonian Chronicle* continues to vindicate the biblical record right down to the minute chronological details. Two passages of Scripture, *2 Kings 24.8-17* and *2 Chronicles 36.9-10*, describe how Nebuchadnezzar again besieged Jerusalem in late 598 BC, Jehoiakim dying early in the siege. His eighteen-year-old son Jehoiachin ruled only three months and ten days and was forced to surrender. The Babylonians entered the city in March, 597 BC, and took great treasures, carrying away King Jehoiachin, together with 10,000 other captives including all the skilled men and soldiers, leaving only the poorest people and appointing another puppet king (Jehoiachin's uncle, Zedekiah). The Babylonian Chronicle bears this out, saying:

'The king of Akkad mustered his troops, marching to the Hattiland, and encamped against the city of Judah ... besieged the

city and captured the king. He appointed there a king of his own choice, received its heavy tribute and sent them to Babylon.'

The young Ezekiel was among the captives taken to Babylon.

The biblical statement that King Jehoiachin was deported to Babylon is confirmed by other Babylonian tablets translated in the 1960s which list rations given to prisoners between 595 and 590 BC. Jehoiachin is actually named as being supplied with monthly rations of oil and barley, together with his five sons. Three oil receipts may be dated to 592 BC. The 'ration dockets' are in the Pergamon Museum, Berlin.

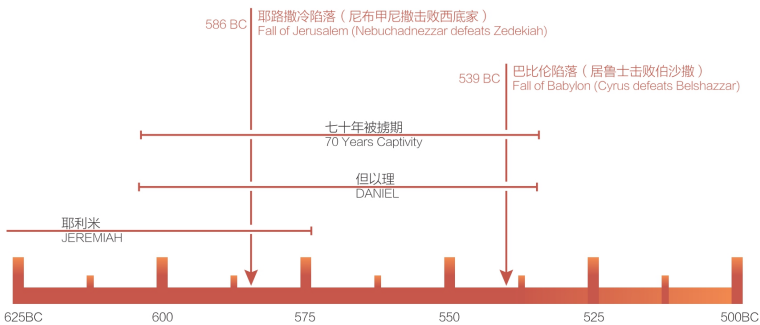
There is a long gap in the *Babylonian Chronicle* tablets which have been so far discovered. This gap stretches from 595 to 556 BC and includes the last 33 years of the reign of Nebuchadnezzar. Unfortunately, therefore, the Babylonian records are absent for the year 586 BC, when the puppet king Zedekiah in Jerusalem rebelled, and Nebuchadnezzar's troops were sent for the third time to punish the city, leading to its destruction.

05 A Stamped Brick of Nebuchadnezzar 605–562 BC

Nebuchadnezzar reigned over the Babylonian empire from 605 to 562 BC. A mighty conqueror, he was also an outstanding builder, making Babylon the most spectacular city of ancient times (*Daniel* 4.30). This brick in Case 14 is stamped with the name and titles of Nebuchadnezzar (and of his father). Other bricks of Nebuchadnezzar are seen in Case 12.



A stamped brick of Nebuchadnezzar II (605-562 BC) [Case 14 – WA 90081]
in Room 55



06 The Fall of Babylon 539 BC

THESE PAGES

DATES : 539 BC

CHIEF PEOPLE: Belshazzar; Nabonidus; Cyrus; Daniel

BOOKS OF BIBLE: Daniel 5.5, 30

The acting king of Babylon, Belshazzar, drank and boasted the evening away at a vast feast convened to celebrate Babylonian gods and achievements. *Daniel* 5 verses 5 and 30 record –

'In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace ... In that night was Belshazzar the king of the Chaldeans slain.'

Daniel gives an account of the events in the Babylonian palace just before the Medes seized and occupied the city, taking over its empire in the year 539 BC. Belshazzar is named as the feasting king who promised Daniel that he would be the third ruler in the kingdom if he could interpret the writing on the wall.

Before the mid-1800s many scholars claimed that this was sheer fiction on the part of the Bible, because the last king of Babylon was known to be Nabonidus, and the name 'Belshazzar' was unheard of outside the book of *Daniel*. Even Herodotus, the Greek historian who wrote up the history of Babylon in 450 BC, had evidently never heard of Belshazzar. There seemed little hope for the accuracy of the book of Daniel. Inevitably, however, in 1854 Babylonian inscriptions began to yield up their evidence. These tell us that Nabonidus entrusted the kingship to his eldest son while he himself lived in Tema in Arabia.



The Nabonidus Cylinder 555-540 BC [Case 14 – WA 91128] in Room 55

(1) Cylinder Inscription of Nabonidus

The first invincible item of evidence for Belshazzar is the *Cylinder Inscription of Nabonidus* displayed in Case 14. This was found at the Ziggurat at Ur. It records, in Babylonian cuneiform, how the Ziggurat was reconstructed by Nabonidus. The record ends with a prayer, part of which asks for the religious life of Belshazzar, his son, calling him –

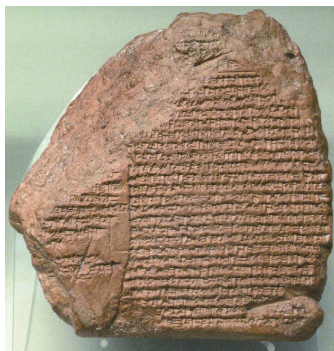
'Belsarusur, the firstborn son, the offspring of my heart.'

(2) The Nabonidus Chronicle 556–539 BC

The next inscription to see is in Case 15 –exhibit number 26. This chronicle covers the years of Nabonidus from 556 to 539 BC, and says at one point: 'The king was in the city of Tema; the king's son, courtiers and army were in Babylonia.' Daniel's record has therefore been vindicated as truly historical, and we now know why Belshazzar (as co-regent) could only offer Daniel the 'third place' in the kingdom.

Nabonidus spent ten years in Tema. His chronicle confirms the historic fall of Babylon (while Belshazzar ruled) in 539 BC. We read:

'The gods of Babylonia entered Babylon from every direction... when Cyrus attacked the Babylonian army at Opis... the people of Babylonia revolted... the troops of Cyrus entered Babylon without battle.'



The Nabonidus Chronicle [Case 15-WA 35382] im Room 55

Because Daniel made astounding and detailed prophecies in the sixth century BC about the course of future empires up to the time of Christ, critics of the Bible have insisted that the book of Daniel was written centuries later. We now have two clear confirmations that the book was written in the sixth century BC.

① The author of *Daniel* knew about Belshazzar, whose name had been completely forgotten by 450 BC when Herodotus wrote, and remained unheard of until the archaeological discoveries of our time.

② The author also knew that Babylon had been rebuilt by Nebuchadnezzar (*Daniel* 4.30), another fact that was unknown to later historians until the excavations of more recent times.

07 The Mesopotamian Legends of Creation and the Flood c.1800 BC

THESE PAGES

DATES : 539 BC

CHIEF PEOPLE: Belshazzar; Nabonidus; Cyrus; Daniel

BOOKS OF BIBLE: Daniel 5.5, 30

In Case 10 we view two tablets from the Royal Library at Nineveh, one being part of an ancient Mesopotamian creation story discovered around 1848. The tablet on display is one of seven copied in the seventh century BC from a much older version, thought to have been handed down from around 1800 BC. It calls for comment because cynics have claimed that this ancient epic (along with others) was the source of the *Genesis* account of creation.

In the Mesopotamian story the two original gods Apsu, the male, and Tiamat, the female, are created from water. They then beget all other gods, but these 'children' make so much noise that Apsu is unable to sleep and decides to kill them. However, before he can do so, one of the offspring puts a spell on him and kills him. Tiamat, to avenge his death, takes up the cudgels, but Marduk (another offspring) eliminates her, splitting her in two, and the two parts of her corpse become the heavens and the Earth. Marduk relieves the other gods of all manual work by creating man (from the blood of a defeated giant god), and Marduk then becomes the chief god. Needless to say, none of this has anything in common with the biblical account of creation. Such legends do, however, bear witness to an instinctive human awareness that the universe was created by superior power.



Cuneiform tablet telling the epic of creation [Case10-WAK3473] in
Room55

As far as creation is concerned, the Bible says that man was made in the image of one holy and almighty God. Then man disobeyed and lost his spiritual life, becoming a corrupt rebel. The Mesopotamian creation legend, by contrast, is a polytheistic fairyland, full of petty, corrupt, ill-tempered and even vicious gods who are merely a reflection of sinful people, and therefore a human literary creation.

Epic of Gilgamesh Flood Story

The second tablet to be viewed is the *Epic of Gilgamesh* – one of several ancient Mesopotamian flood stories. The tablet is the eleventh of twelve tablets telling the adventures of Gilgamesh, a legendary ruler who searches for immortality. (It is a seventh

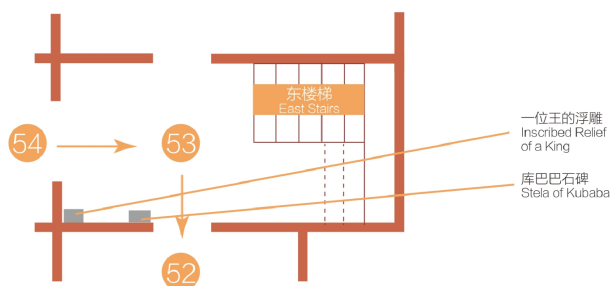
century BC version, found in the Royal Library of Nineveh.) Once again, biblical cynics claim that the *Genesis* account of Noah's flood was derived from ancient legends such as this. Rather wild remarks have been made to the effect that the *Epic of Gilgamesh* story 'follows the lines of that of Noah closely'. However, as many scholars have pointed out, there are vast differences between the biblical and Mesopotamian accounts of the flood. Indeed, they form absolute 'opposites' in many respects.



‘The Flood Legend’ from the Epic of Gilgamesh, an ancient Babylonian flood story. This is the Assyrian version from Nineveh [Case 10-WAK 3375], in Room 55

The flood story in the *Gilgamesh Epic* has some elements which are similar to the *Genesis* flood, although it must be said that a number of similarities are surely inevitable. To escape a flood, for example, one needs a boat, and to maintain life afterwards, one needs to take animals on board. Accordingly the hero, Utnapishtim, had a boat (a cube 180 feet across) and took some animals with him, though not quite as Noah did. He also took gold and silver – a sure sign of human fiction because he would hardly need such things if his family were to be the sole survivors of a worldwide

flood. In the *Genesis* flood, as the waves abated Noah sent out a raven and a dove, while the *Gilgamesh* boat sends out a dove, swallow and raven.



08 The Hittites

We pass through Room 54 and into Room 53 (the landing of the East Stairs). These two rooms form the Raymond and Beverly Sackler Gallery of Ancient Anatolia.

Here are remains of Hittite art, the Hittites being first mentioned in *Genesis 15*, and subsequently in numerous other passages (nearly 50 times). The best-known individual Hittite in the Bible is Uriah the husband of Bathsheba of *2 Samuel 11*. Joshua was given 'all the land of the Hittites' for conquest.

Because they were unknown to secular historians, the Hittites were dubbed 'a mythical people' and 'a figment of biblical imagination', but archaeological discovery (mainly in 1906 in Turkey) has provided considerable information about them. These mythical people of the Bible turned out to be a major force in the ancient world. Indeed, we now know that their empire once stretched from Mesopotamia to Syria and Palestine, and that they spoke in an Indo-European language. The examples of Hittite art on display here are from excavations at Carchemish.



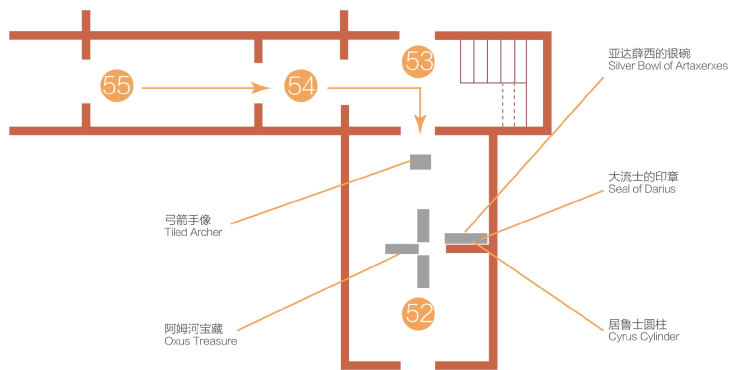
Basalt stela of Hittite goddess Kubaba holding a mirror. Neo-Hittite, about 9th century BC from Carchemish [WA 125012], in Room 53.



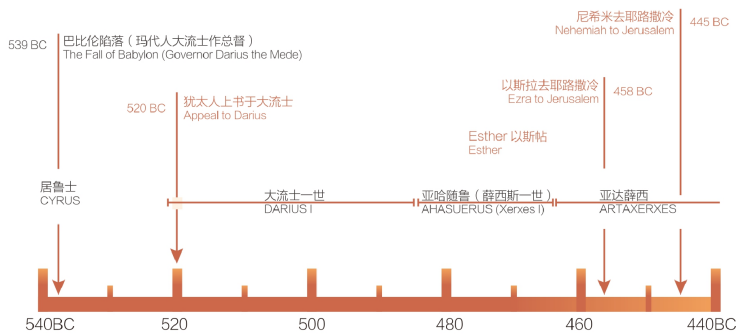
Inscribed basalt relief of a king. Neo-Hittite, about 730 BC, from
Carchemish [WA 25003], in Room 53.

V 波斯王宫

证实《圣经》记述（包括《居鲁士圆柱》）



哈该和撒加利亚时代 Time of HAGGAI AND ZECHARIAH



以斯帖、尼希米和波斯王宫（公元前536～前400年）

本节提要

年代：公元前536～前400年

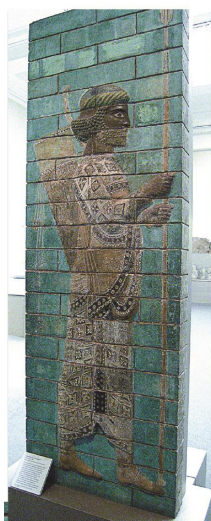
主要人物：波斯王居鲁士、大流士一世、亚哈随鲁（薛西斯）、亚达薛西

这一时期的先知以及犹太人物：但以理、以斯拉、撒加利亚、哈该、以斯帖和尼希米

《圣经》记载：《历代志下》36:22-23；《以斯拉记》

《以斯帖记》；《但以理书》

进入古代伊朗展廊（第五十二展厅），可以看到一尊真人大小的弓箭手像，来自苏萨的宫殿，《圣经》中称之为“书珊的宫”（例如：《尼希米记》1:1；《以斯帖记》1:2；《但以理书》8:2）。苏萨的宫殿是大流士大帝于公元前490年兴建的，装饰有釉面瓦制成的衬带，而这些瓦都铸有图案，形成了浮雕的样式。这尊弓箭手描绘的是皇帝的卫队（称为“长生军”），手拿着矛。对于以斯帖——公元前479年成为波斯王薛西斯一世（《圣经》称为“亚哈随鲁”）王后的犹太女子——而言，这样的造型应该很熟悉。





弓箭手像。在砖墙上的浮雕，约公元前6世纪，来自位于苏萨的阿契美尼德王宫的东门，当然王后以斯帖必定是见过的，[编号：WA 132525/L78]，位于第五十二展厅。

（1）居鲁士圆柱

去往古代伊朗展廊左侧，去看6号橱窗第7号展品。

这是著名的“居鲁士圆柱”，价值连城，形状像个木桶，由黏土制成，刻有楔形文字，讲述的是末代巴比伦王那波尼德的罪恶，以及居鲁士如何兵不血刃地占领巴比伦（公元前539年），将巴比伦帝国并入自己的玛代-波斯帝国版图。这再次证实了《但以理书》的记载。公元前6世纪的波斯帝王竟然释放俘虏并宣布宗教自由，政治手腕如此老练，对此，批评家往往嗤之以鼻。他们常常嘲笑《以斯拉记》开篇的话：



居鲁士圆柱，约22.5厘米长，约公元前536年由大居鲁士大帝刻上，[6号橱窗，编号：WA 1880-6-17, 1941/90920]，位于第五十二展厅。

波斯王居鲁士元年，耶和华为要应验藉耶利米口所说的话，就激动波斯王居鲁士的心，使他下诏通告全国说：“波斯王居鲁士如此说：耶和华天上的神，已将天下万国赐给我，又嘱咐我在犹大的耶路撒冷为他建造殿宇。在你们中间凡作他子民的，可以上犹大的耶路撒冷……愿神与这人同在。”（《以斯拉记》1:1-3）

居鲁士圆柱的出土让这些批评都烟消云散。圆柱上记载了居鲁士（公元前559～前530年）让外国俘虏恢复自由、鼓励他们重返家园按照本民族传统敬拜的政策：

“对巴比伦的居民……寡人废除了徭役和社会等级……寡人将她们放归家园……寡人把神像归还到底格里斯河对岸的那些圣城（这些城里的圣所都毁坏已久），这些神像曾立在那些城中，寡人又为这些神像造了永久的圣所。寡人又召集那些城先前的居民，把他们送回去。”

在吾珥和乌鲁克（位于吾珥西北65公里处）发掘出的文物还记载说，居鲁士个人授权在这些地方重建神庙。因此，根据各地的碑文记载以及居鲁士自己的本纪，《以斯拉记》第1章和第6章（还有《历代志下》的结语）的叙述是真实的。居鲁士释放列国的俘虏回去重建各自的神庙时，是神掌管他的心，感动他认识到为以色列的神建立圣殿具有无比的重要性。对于这件事，《圣经》曾一度孤掌难鸣，但现

在已发现的当时的记载已经表明《圣经》的记述是铁证如山。

（2）大流士大帝的印章



大流士王的印章，有三种语言的楔形文字，包括古波斯语、以拦语和巴比伦语 [6号橱窗，编号：WA 1835-6-30,1/89132]，位于第五十二展厅。

6号橱窗中还有大流士一世的一个官方圆柱形印章——玛瑙圆柱印章——用古波斯文、以拦文和巴比伦文（帝国的三种官方语言）刻上了他的尊号。很可能这是波斯王自己的印，若然如此，上述神庙工程的公告中很可能会有这个印章图案。印章旁边是其印出来的图案。印章通常印在泥板上，使其上用楔形文字写成的内容生效。这个印章描绘了大流士驾着战车猎狮的场景。



波斯波利斯遗迹，该城是仅次于苏萨的陪都，由大流士一世兴建。城中有61米长，20米高的大殿。

首先，这个印章有助于让我们知晓这是哪一个大流士。公元前539年巴比伦陷落后，居鲁士手下有一位名叫大流士的地方总督。

《但以理书》第6章、第9章和第11章提到了他，称他为“玛代王大流士”。他并非这个印章的主人。这位叫做大流士的地方总督退出历史舞台后，另一位名叫大流士的人登基成为整个帝国的君主。此即大流士大帝或称大流士一世，在位时间是公元前521～前486年。（居鲁士自己的儿子自杀了，大流士通过政变上台。）在他统治期间，撒加利亚和哈该作先知，两人都数次提到他。以斯拉在记录圣殿重建之事时（《以斯拉记》5-6章）也多次提到他。当反对者使圣殿重建工程中断时，犹太人上诉于大流士一世（公元前520年）。他下令进行全面调查，找到了居鲁士授权兴建圣殿的命令的原件。大流士发布了新通告，允许重建（《以斯拉记》6:8）。



宏大的波斯波利斯遗迹，由大流士一世建造。

大流士一世维持了居鲁士的政策，鼓励各外国侨民返乡并从事自己的宗教活动。在相邻的橱窗中陈列着以斯拉使用过的那种银器。

（3）亚达薛西的银碗

7号橱窗有一个亚达薛西的银碗，上面写着“大流士之子薛西斯的儿子”。薛西斯就是《圣经》中所说的波斯王亚哈随鲁，是大流士大帝的儿子。这三位王都出现在了《以斯拉记》第4章中。

薛西斯（亚哈随鲁）于公元前486年继承了父亲大流士的王位，统治从印度到埃塞俄比亚的广袤帝国。《圣经》记载，他废黜了王后瓦实提，代之以以斯帖。公元前465年，即他在位的第21年，也是以斯帖立为王后第14年，他遇刺身亡，儿子亚达薛西（公元前465～前424年在位）继位。正是亚达薛西暂时中止了耶路撒冷的重建工程（《以斯拉记》4:7-23）。公元前458年，他任命以斯拉巡视耶路撒冷，以斯拉的身份就相当于他的犹太事务大臣。13年后，他派酒政（内阁成员之一）尼希米到耶路撒冷做省长。总的来说，亚达薛西对犹太人很友善。总结一下：这个碗纪念了《圣经》历史中三位重要的波斯王。



亚达薛西一世时期的银碗，公元前5世纪 [编号：ANE 1994-1-27,1]，位于第五十二展厅。

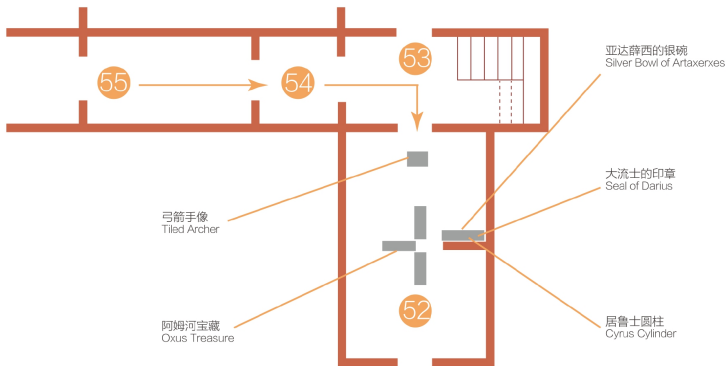
（4）阿姆河宝藏

阿姆河宝藏陈列在展厅中央的三个橱窗里，包括公元前5～前3世纪的瑰丽文物，表明了波斯宫廷拥有的巨大财富。这些文物证实了《以斯帖记》对波斯王宫之华丽的描述。这些东西是王后以斯帖，以及后来的尼希米经常接触的。宝藏得名于阿姆河，是在河岸边一座古

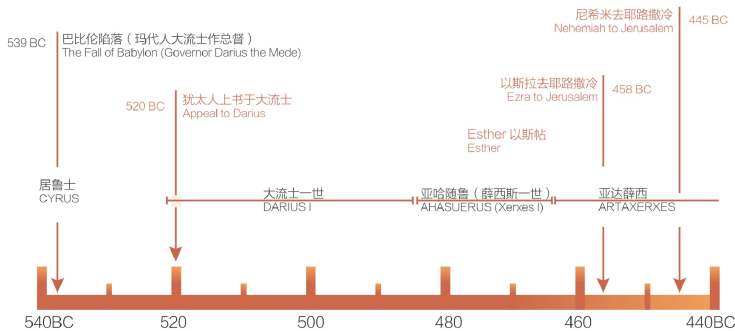
城遗址中找到的。游客可能想要好好欣赏这些物品，尽管时间有限，还有好多展品需要看。

V The Royal Court of Persia

Biblical descriptions validated (including the Cyrus Cylinder)



哈该和撒加利亚时代 Time of HAGGAI AND ZECHARIAH



Esther, Nehemiah and the Persian Court 536–400 BC

THESE PAGES

DATES : 536-400 BC

CHIEF PEOPLE: Cyrus, Darius I, Ahasuerus (Xerxes) & Artaxerxes, kings of Persia

AT THE TIME OF: Daniel, Ezra, Zechariah, Haggai, Esther & Nehemiah

BOOKS OF BIBLE: *2 Chronicles 36.22-23; Ezra;*

Esther; Daniel

Entering the Gallery of Ancient Iran (Room 52), we are confronted by a life size Tiled Archer from the palace of Susa, called in the King James Version, 'Shushan the palace' (eg: *Nehemiah 1.1; Esther 1.2;* and *Daniel 8.2*). The palace at Susa was built in 490 BC by Darius the Great and was decorated with friezes of glazed painted tiles in moulded relief. This is one of the emperor's bodyguard of archers (known as Immortals), holding a spear. To Esther, the Jewess who in 479 BC became queen to Xerxes I, king of Persia (Ahasuerus in the Bible), this would have been a familiar figure.





The Tiled Archer. Brick relief panel, 6th century BC, from the east gate of the Achaemenid palace in Susa, surely seen by Queen Esther [WA 132525/L78], in Room 52.

(1) The Cyrus Cylinder

We proceed down the left-hand side of the Gallery of Ancient Iran looking for Case 6, exhibit 7.

This is the famous and priceless Cyrus Cylinder, barrel-shaped, clay, and inscribed in cuneiform. It speaks of the wickedness of Nabonidus, the last king of Babylon, and of how Cyrus took Babylon (in 539 BC) without bloodshed, merging the Babylonian empire with his own Medo-Persian dominions, confirming yet again the *Daniel* record. Cynical writers used to scoff at the idea that a sixth century BC Persian emperor would be so politically sophisticated as to release captive peoples and declare religious liberty. The opening words of the book of *Ezra* were often derided:



The Cyrus Cylinder, about 9 inches long, inscribed by Cyrus the Great around 536 BC [Case 6 – WA 1880-6-17, 1941/90920], in Room 52

'Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem ... and build' (*Ezra 1.1-3*).

The discovery of the Cyrus Cylinder silenced criticism because it proclaims the policy of Cyrus (559-530 BC) to restore the liberty of foreign captives, and to encourage them to return home to worship according to their own traditions. It reads:

'As to the inhabitants of Babylon ... I abolished the unpaid labour and denial of social standing ... I brought relief to their derelict dwellings ... I returned to the sacred cities on the other side of the Tigris (the sanctuaries of which had long been in ruins) the images which once lived in them and established for them [the images] permanent sanctuaries. I also gathered their former

inhabitants and returned them ... '.

Excavations at Ur and Uruk (40 miles north west of Ur) have also yielded up inscriptions stating that Cyrus personally authorised the restoration of temples in both these places. Thus the statements made in chapters 1 and 6 of *Ezra* (as well as in the closing verses of *2 Chronicles*) are authenticated from several local inscriptions as well as from the annals of Cyrus. While Cyrus released captives of all nationalities, reestablishing their national shrines, God overruled in his heart and moved him to realise the all surpassing importance of doing this for the house of the God of Israel. The Bible once stood alone in telling this story, but now the records of contemporaries place the essential facts beyond challenge.

(2) Seal of Darius the Great



The Seal of Darius with trilingual cuneiform inscription in old Persian, Elamite and Babylonian [Case 6 – WA 1835-6-30,1/89132] in Room 52.

Also in Case 6 is an official cylinder seal of Darius I – the Agate Cylinder Seal – bearing his title in old Persian, Elamite and Babylonian (the three official languages of the empire). It is possible that this is the Persian king's own seal, and if so, it would in all probability have appeared on the Temple project proclamation. The seal is positioned alongside its rolled out impression. It would have been used to emboss clay tablets to

authenticate whatever had been inscribed in cuneiform script. This seal depicts Darius in his chariot confronting and shooting a threatening lion during a hunt.



Remains at Persepolis, secondary palace to Susa, built by Darius I where the king could sit in an audience hall 200 feet long and 65 feet high.

First, it is helpful to know which Darius this is. After the fall of Babylon in 539 BC, a regional governor by the name of Darius ruled, serving under Cyrus. He is described in *Daniel 9* and also mentioned in chapters 6 and 11 where he is called 'Darius the Mede'. He is not the Darius of this seal. After the regional ruler of this name had passed from the scene another Darius came to prominence as king over the entire empire. This was Darius the Great, or Darius I, who ruled 521-486 BC. (Cyrus' own son committed suicide and Darius led a coup to take over.) During his reign the prophets Zechariah and Haggai ministered, and both mention him a number of times. So does Ezra (many times) as he records the rebuilding of the Temple (*Ezra 5-6*). When obstructionists brought to a halt the rebuilding of the Temple an appeal was made to Darius I (in 520 BC). He ordered a full

investigation of the archives and found the original decree of Cyrus authorising the project. Darius made a new proclamation together with a total rebuilding grant (*Ezra 6.8*).



Grandeur of the ruins of Persepolis, created by Darius I

Darius I maintained the policy inaugurated by Cyrus of encouraging foreign nationals to return to their homelands and to pursue their own religions. In an adjacent case we can view silver tableware of the kind used at Esther's table.

(3) Silver Bowl of Artaxerxes

In Case 7 there is a Silver Bowl of Artaxerxes inscribed: 'Son of Xerxes, son of Darius'. Xerxes is the Persian king known in the Bible as Ahasuerus, the son of Darius the Great. All three kings are referred to in *Ezra 4*.

Xerxes (Ahasuerus) succeeded his father Darius in 486 BC, ruling an immense empire from India to Ethiopia. In the record of the Bible, he deposed his queen, Vashti, replacing her in time with

Esther. In 465 BC, after a 21-year reign, and some 14 years after taking Esther as his queen, he was assassinated, his son Artaxerxes (465-424 BC) succeeding him. It was Artaxerxes who brought the rebuilding of Jerusalem to a temporary halt (*Ezra* 4.7-23), and who commissioned Ezra to visit the city as a kind of secretary of state for Jewish affairs in 458 BC. Thirteen years later this same king dispatched Nehemiah, his cup-bearer (a member of the inner cabinet), to Jerusalem as civil governor. Artaxerxes was generally very kindly disposed to the Jews. To summarise: one silver bowl commemorates three Persian kings prominent in biblical history.



The Silver Bowl of Artaxerxes I, 5th century BC [ANE 1994-1-27,1] in Room 52

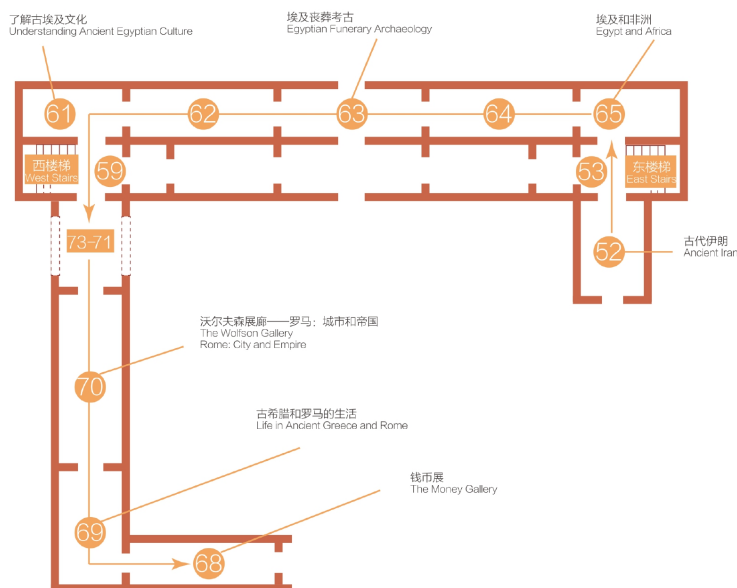
(4) The Oxus Treasure

The Oxus Treasure is displayed in three central cases in this room, consisting of magnificent items from the fifth to third centuries BC showing the immense wealth of the Persian court. All this confirms the portrayal of court splendour in the book of *Esther*. Such objects were part of the environment of the queen, and also, later, of Nehemiah. The treasure takes its name from the River Oxus, having been found at the site of an ancient city on its banks. Visitors may wish to view these objects, although time is limited as much remains to be seen.

VI 《创世记》和《出埃及记》中的埃及

古埃及的文化和《圣经》中记述的一样

从第五十二展厅原路返回第五十三展厅，穿过平台来到第六十五展厅——埃及和非洲展廊。



古埃及日常生活

《出埃及记》中，以色列人从公元前1876年（约瑟在世时）至公元前1446年在埃及生活，以下文物大体上来自这个时期。这里不是要证明以色列人曾在埃及，而是要显明《圣经》的描述完全真实。

直接向前穿过展厅，哈特谢普苏特女王方尖碑映入眼帘。（参见144页）哈特谢普苏特（约公元前1550～前1483年）是法老图特摩斯一世之女。很可能就是法老图特摩斯一世发布了两道命令，要杀死所有以色列男婴。果真如此的话，就是哈特谢普苏特救了摩西。一位著

名的历史学家写道：“那时代的妇女中，只有她能如此放肆地在法老眼皮底下自行违抗王命。”她嫁给了自己同父异母的弟弟图特摩斯二世。这样假定的话，摩西就是她的“养子”。



左：红色花岗岩方尖碑，刻有哈特谢普苏特女王的名字。她是摩西的救命恩人和养母，也是“整个埃及历史上最奇妙最有影响力的人物之一”。[编号：EA1834]，位于第六十五展厅。“摩西因着信，长大了就不肯称为法老女儿之子。”《希伯来书11:24》



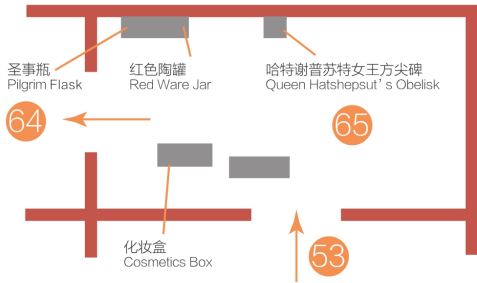
右上：泥灰岩圣事瓶，约公元前1350～前1250年间，[8号橱窗，编号：EA 65685]，位于第六十五展厅。



右下：红色陶罐，约公元前1500～前1480年间，[8号橱窗，编号：EA 72320]，位于第六十五展厅。



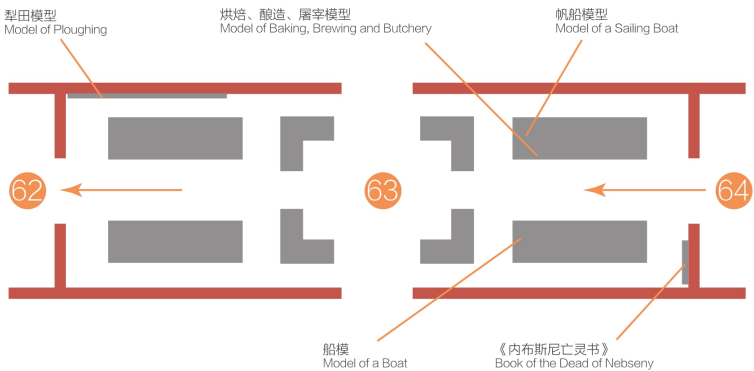
黑檀化妆盒，内饰有象牙和彩瓷牌匾，约公元前1550～前1295年间，位于第六十五展厅。[1号橱窗，EA 5897]



哈特谢普苏特女王方尖碑左侧的橱窗里有一个公元前1350～前1250年间（出埃及之后100年）的乳色漆泥灰制圣事瓶，十分有趣；还有一个公元前1500～前1480年间的红色陶罐。

门（通向第六十四展厅）左边的孤立橱窗中有一件漂亮的黑檀化妆盒，应该与“海蒂女王”出生年代一样古老。摩西早年在埃及宫廷中对这类奢侈品非常熟悉。

进入第六十四展厅（早期埃及），直行穿过去，进入第六十三展厅（有兴趣的话可以稍微看看金字塔相关展品）。





《内布斯尼亡灵书》，即与死者葬在一起的咒语，帮助他渡过死后的危险，进入极乐之所。甚至埃及的异教也本能地悟出必定会有一个“极乐之所”。[2号橱窗，编号：EA 9900/6]，位于第六十三展厅。

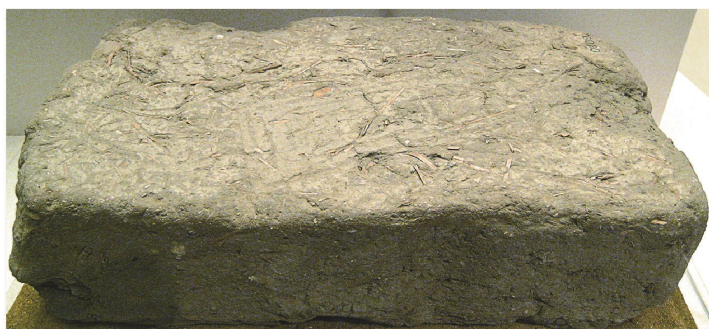
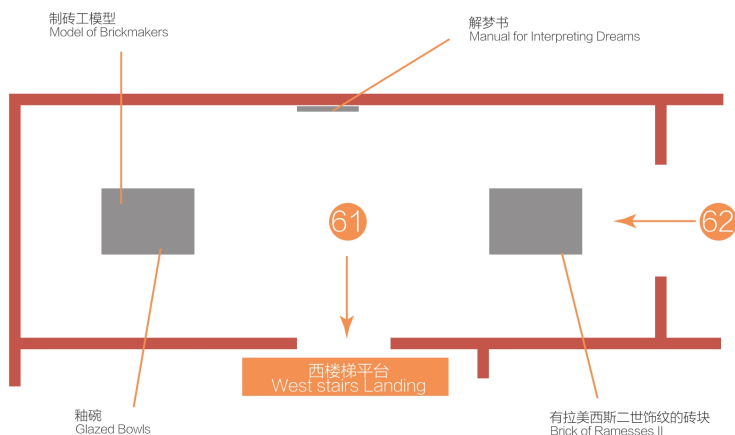
第六十三展厅（丧葬考古）中的许多文物展现了以色列人在埃及时期埃及人的生活，表明了《创世记》和《出埃及记》的描述是真实的。



彩绘木制配葬模型（均位于第六十三展厅），顺时针方向从左上开始：

- 表现烘培、酿造和屠宰的模型，公元前2000～前1970年间，[5号橱窗，编号：EA 41576] ；

- 帆船模型，公元前1985～前1795年间，[5号橱窗，编号：EA 41574] ；
- 农夫犁田模型，公元前2025年间，[11号橱窗，编号：EA 51091] ；
- 船模 [4号橱窗，编号：EA 35293] 。



印有拉美西斯二世文件的泥砖，公元前1279～前1213年间，[[35号橱窗，编号：EA6020] ，位于第六十一展厅。

一进门时，门的左边是《内布斯尼亡灵书》。附近的一个独立橱窗中有一条木制彩绘船模型，对面的橱窗中有一条帆船模型，还有一套表现了烘焙、酿造和屠宰的模型。右侧远端角落里有农夫耕田的模型。这些模型都是在墓葬中发现的。

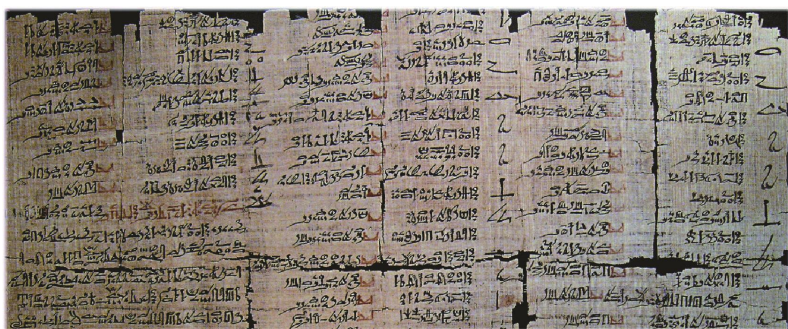


木制制砖工陪葬模型，公元前1900年间，[38号橱窗，编号：EA 63837]，位于第六十一展厅。

从我们进来的方向相反的一端走出第六十三展厅，穿过第六十二展厅，进入第六十一展厅——认识古埃及文化。

我们立刻就会注意到眼前的35号橱窗，寻找带有拉美西斯二世饰纹的泥砖（混有稻草）。这位法老大约生于以色列人出埃及之后150年，但这块泥砖与以色列人在埃及奴役之下做的砖应该是一样的。

墙边的18号橱窗里陈列了一件关于解梦的书。（我们想起了约瑟一生中梦有多么重要。）还有若干橱窗陈列了珠宝、文字和日常用品。38号橱窗中还有一个制砖工（为奴的以色列人干的活儿）模型。



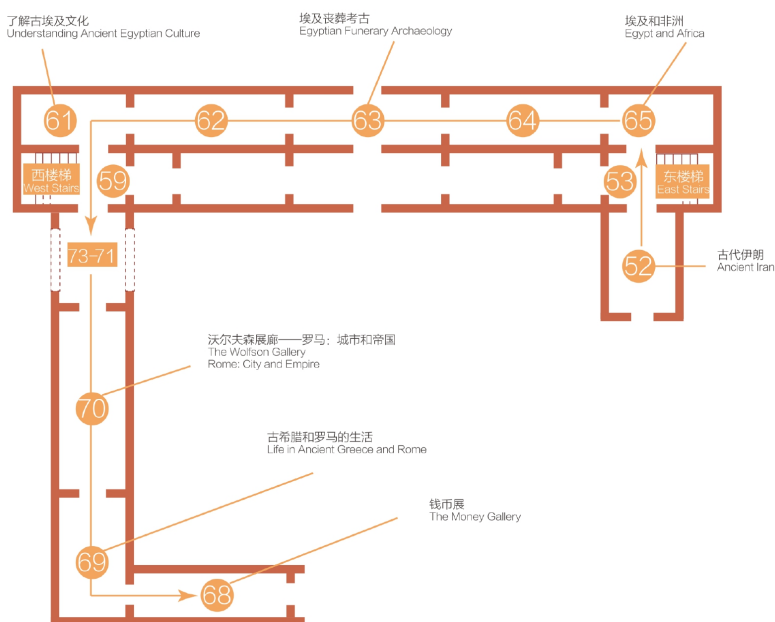
解梦书，解梦对古埃及人相当重要 [18号橱窗，编号：EA 10683.3]，位于第六十一展厅。

这些展品为游客呈现了从约瑟到摩西时代的埃及文化，证实了《创世记》和《出埃及记》中的描述符合史实。

VI *The Egypt of Genesis and Exodus*

The culture of Egypt was just as the Bible said

From Room 52 we retrace our steps back to Room 53 and straight across the landing to Room 65 – the Egypt and Africa Gallery.

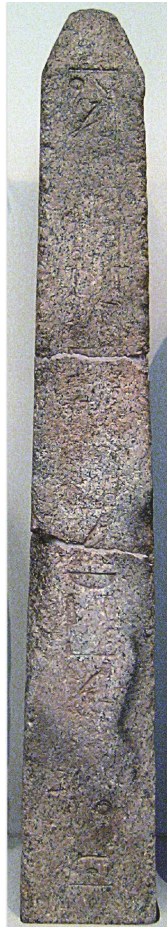


Daily Life in Ancient Egypt

Here are exhibits roughly corresponding with the years that the children of Israel were in Egypt from 1876 BC (in Joseph's lifetime) to 1446 BC, the time of the Exodus. Nothing here proves the presence of the Israelites in Egypt, but the biblical narrative is shown to be wholly authentic in its descriptions.

Directly ahead across the room is Queen Hatshepsut's Obelisk.

(see page 144) Hatshepsut (around the 1550s to 1483 BC) was the daughter of Pharaoh Tuthmosis I, who probably issued the two decrees that all Israelite baby boys be killed. If so, it was Hatshepsut who rescued Moses. A noted historian wrote: 'only she of all known women of the period possessed the presumption and independence to violate an ordinance of the king, and under his very nose at that.' She married her younger half-brother who became Tuthmosis II. Moses, by this construction, was her 'foster-son'.



Left: Red granite obelisk inscribed with the name of Queen Hatshepsut. Rescuer and foster-mother of Moses, she was 'one of the most fascinating

and influential persons of all Egyptian history'. 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter' (*Hebrews 11.24*). [[EA 1834] Room 65.



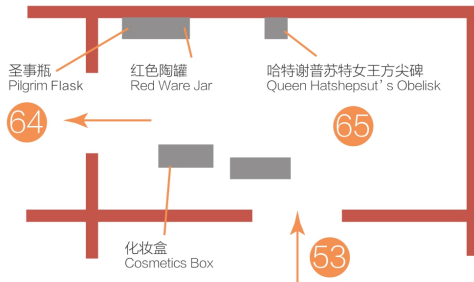
Top right: Cream coated marl ware pilgrim flask, about 1350-1250 BC
[Case 8 - EA 65685] in Room 65



Bottom right: Red ware jar, about 1500-1480 BC [Case 8 - EA 72320] in
Room 65



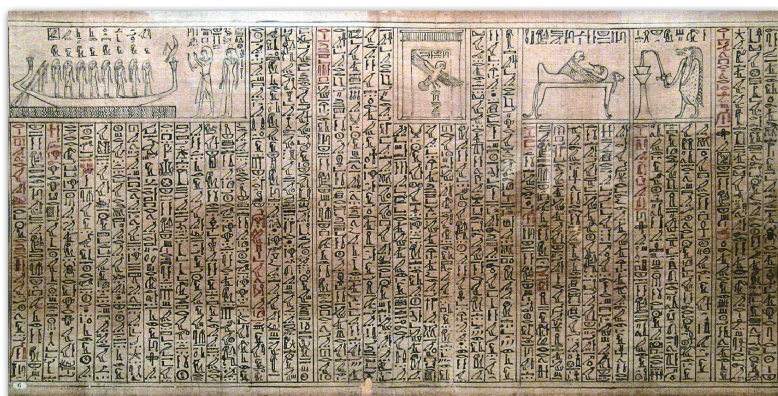
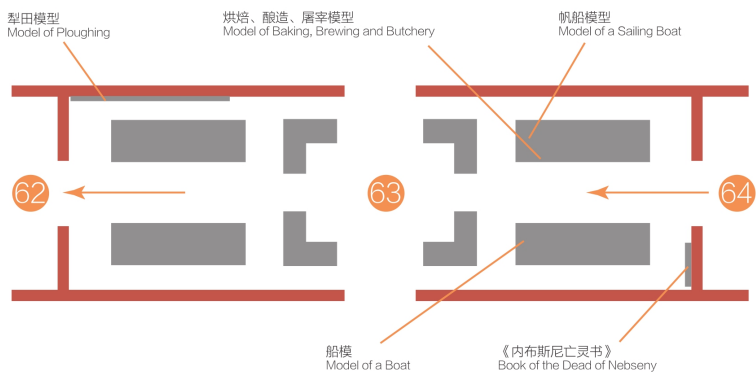
Cosmetics box of ebony, inlaid with ivory and faience plaques, about 1550-1295 BC [Case 1 -EA 5897] in Room 65



In a case to the left of Queen Hatshepsut's Obelisk is an interesting cream coated marl ware pilgrim flask dated between 1350-1250 BC (100 years after the Exodus), and a red ware jar, dated between 1500-1480 BC.

In an island display case to the left of the door (leading out to Room 64) is a beautiful cosmetics box of ebony, which could be as old as the birth of 'Queen Hattie', the very kind of luxury familiar to Moses in his early life in the Egyptian royal palace.

We move into Room 64 (Early Egypt) and walk straight through into Room 63 (unless a glance at the display on pyramids is of interest).



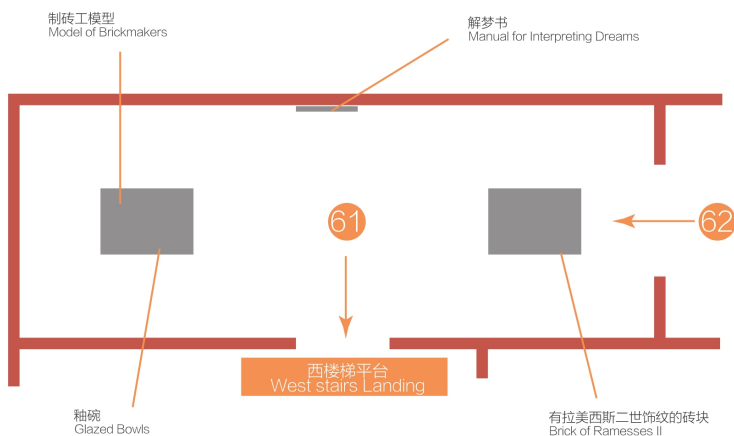
Book of the Dead of Nebseny, showing spells buried with a dead person to help him through the perils of the afterlife to the place of happiness. Even Egyptian heathenism grasped by instinct that the 'happy place' must be deserved; [Case 2 – EA 9900/6] in Room 63.

Room 63 (Funerary Archaeology) contains many items illustrating Egyptian life at the time the children of Israel were there, showing the authenticity of the descriptions in *Genesis* and *Exodus*.



Painted Wooden Funerary Models (All in Room 63.)

- Clockwise from top left: Model representing baking, brewing and butchery, 2000-1970 BC [Case 5 – EA 41576];
- model of a sailing boat, 1985-1795 BC [Case 5 – EA 41574];
- model of peasant ploughing, c. 2025 BC [Case 11 – EA 51091];
- model boat [Case 4 – EA 35293].





Mud brick stamped with the cartouche of Ramesses II, 1279-1213 BC [Case 35 – EA 6020] in Room 61

To the left of the door as you enter is the *Book of the Dead of Nebseny*. An island display case nearby contains a painted wooden model boat, and the opposite case has a model of a sailing boat. The same case has a model representing baking, brewing and butchery, while in the far right-hand corner of the room is a model showing a peasant ploughing. All the models were found in tombs.



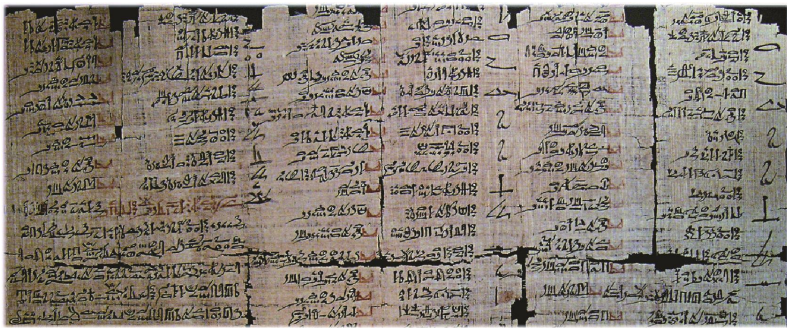
Wooden funerary model of brickmakers c.1900 BC, Case 38-EA 63837 in Room 61

Leaving Room 63 at the opposite end to our entry, we pass into and through Room 62, to enter Room 61 – Understanding Ancient Egyptian Culture.

We note Case 35 immediately before us, and look for the mud brick stamped with the cartouche of Ramesses II (with straw

showing). This pharaoh lived nearly 150 years after the Exodus, but the brick would have been the same as those made by the forced labour of the Israelites in Egypt.

Case 18 on the long side wall contains a manual for interpreting dreams. (We remember the importance of dreams in the history of Joseph.) Various cases show jewellery, writing and domestic materials. Case 38 has a model of brickmakers (the work of the captive children of Israel).

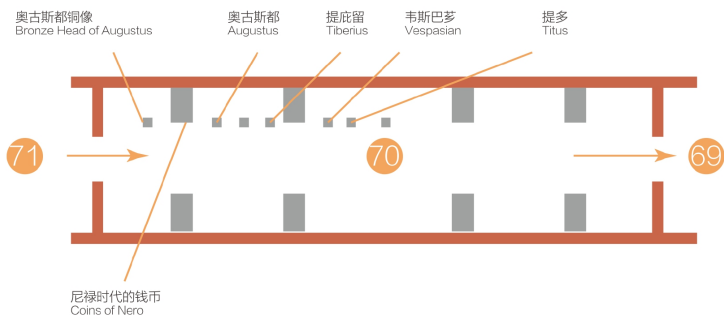


Manual for interpreting dreams, so important to the ancient Egyptians
[Case 18 - EA 10683.3] in Room 61

All these exhibits provide an impression of the culture of Egypt from Joseph to Moses, confirming as historically correct the descriptions of *Genesis* and *Exodus*.

VII 新约时代的世界

罗马皇帝和那个时代的文物



罗马皇帝尼禄时的钱币，公元54～68年间。

左：尼禄时期的食品市场，铸于公元后64～68年间。[3号橱窗，编号：CM 1864.11.28.251]，位于第七十展厅。

右：尼禄的凯旋门，铸于公元后64～68年间，[3号橱窗，编号：CM 1872.7-9.454]，位于第七十展厅。

01 新约时代的日常生活

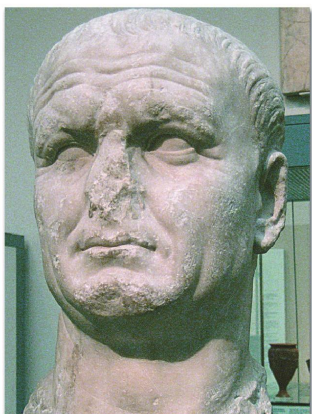
从第六十一展厅穿越西楼梯，迅速穿过希腊罗马展廊，进入第七十展厅——沃尔夫森展廊，罗马：城市和帝国。

这里有基督在世时以及新约时代早期罗马皇帝的浮雕。这些浮雕无疑与他们本人非常像。这个展厅里还有两个尼禄统治时期的硬币。

正是此人统治时期，彼得和保罗被处死。



奥古斯都（公元前27年～公元14年在位）。凯撒在基督出生之前开展了人口普查。他在位期间，罗马进入建筑和文学繁荣发展的黄金时间。他设立了著名的罗马禁卫军，[编号：GR 1879.7-12.9]，位于第七十展厅。



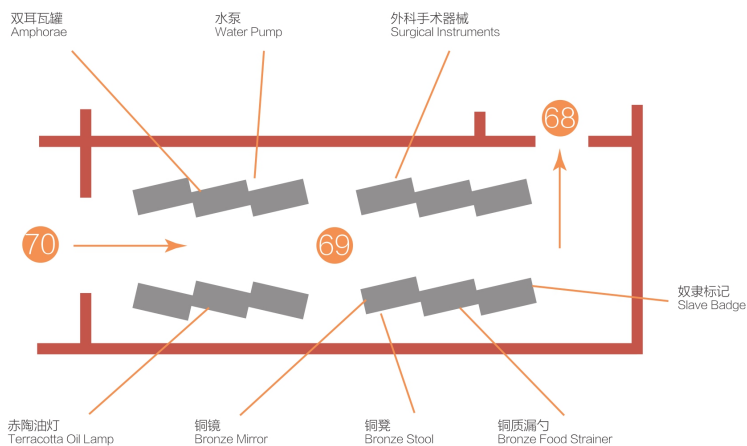
韦斯巴芗（公元69～79年间在位）。他是尼禄的继任者，在地震后有效地重振经济和被摧毁的城市（如《启示录》第2-3章所说）。[编号：GR 1850.3-4.35]，位于第七十展厅。



提庇留（公元14～37年在位）是基督在上传道年间的凯撒。公元26年，他任命本丢彼拉多为犹太地的巡抚。犹太人的骚乱可能会导致提庇留将彼拉多撤职，所以当犹太人领袖威胁他如果基督被释放的话，就会将此报告凯撒时，彼拉多很担心。[编号：GR 1812.6-15.2]。位于第七十展厅。



提多（实际上与韦斯巴芗同时摄政，并于公元79～81年间独自统治）。作为罗马军队在巴勒斯坦的统帅，他占领了耶路撒冷并于公元70年摧毁了圣殿
[编号：GR 1909.6-10.1]。位于第七十展厅。



进入第六十九展厅——古希腊和罗马的生活。

此展厅有许多令人陶醉的展品，大多数都是基督时代和公元1世纪早期的人非常熟悉的，包括“路加医生的医疗器械”。



铜镜，[9号橱窗，编号：GR 1898.7-16.4]，位于第六十九展厅。



铜质漏勺，[11号橱窗，编号：GR1814.7-4.712]，位于第六十九展厅。



赤陶油灯，[19号橱窗，编号：GR 1856.12-26.479]，位于第六十九展厅。



上：典型的用于运水的双耳瓦罐。[14号橱窗，编号：GR1756.1-226/1132；1805.7-3.219；1904.2-4.1451；1848.6-19.9]，位于第六十九展厅。



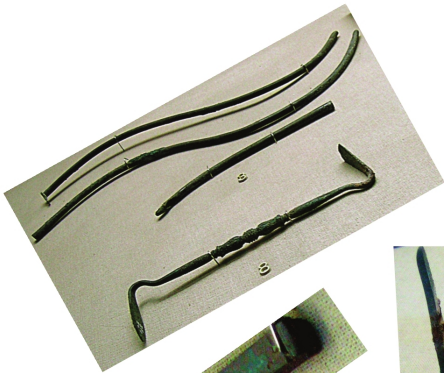
上：罗马奴隶标志。上面的文字是：“如果我企图逃跑，将我抓回我主人维文

修斯那里，他是卡利图斯产业的拥有者。”（也许在罗马）。这种标志也可用于狗。

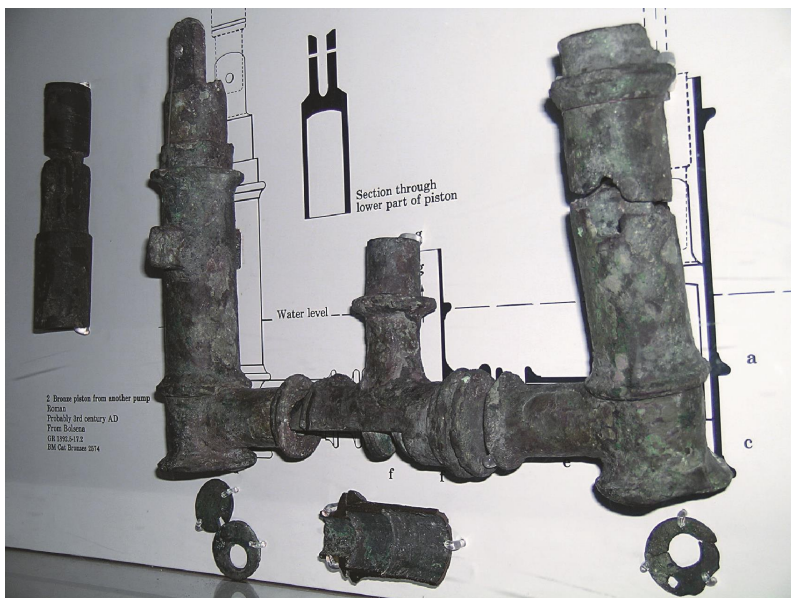
阿尼西母很可能也有这样的标志 [7号橱窗，编号：GR 1975.9.26]，他是歌罗西的腓利门逃亡的奴隶。



左：铜凳， [10号橱窗，编号：GR 1856.12-26.667]，位于第六十九展厅。



路加时代的手术设备，包括导管和两面钝钩（左上）；手术刀手柄（左下）；直肠镜（中）；用于混合并涂覆药膏的抹刀（右），公元1世纪时期，[3号橱窗，编号：GR 1968.6-26. 1 to 39]，位于第六十九展厅。



铜制两用水泵，约公元3世纪，比新约时代更晚，但是显示了富人生活的复杂程度，[13号橱窗，编号：GR 1892.5-17.1]，位于第六十九展厅。

进入第六十八展厅——钱币展，可以看到许多《圣经》时代的不同统治者发行的硬币。因为时间的关系，我们只关注少数硬币。首先是3号橱窗第3号板上凯撒提庇留时期的迪纳厄斯银币。这很可能就是《马太福音》22:19-21中的那种银钱。“拿一个上税的钱来给我看，”基督说。

“他们就拿一个银钱来给他。耶稣说：‘这像和这号是谁的？’他们说：‘是凯撒的。’耶稣说：‘这样，凯撒的物当归给凯撒；神的物当归给神。’”

其次要看的硬币是第4号板上的第36、37号，这是提多庆祝公元70年耶路撒冷毁灭（犹太教会“正式结束”）的硬币。这个橱窗中还有一个奥古斯都时期的金币和尼禄时期的铜币。



提庇留的银钱（公元14～37年间），也被称作“一分钱税银”，[3号橱窗，编号：Nos 20 & 21]，位于第六十八展厅。



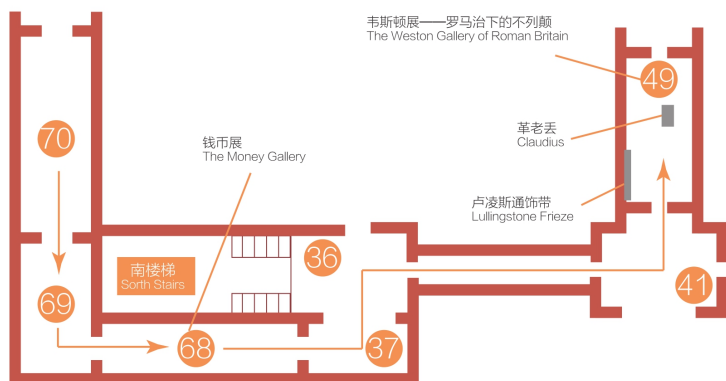
提多皇帝纪念“攻占耶路撒冷”的铜币。[3号橱窗，编号：Nos 36 & 37]，位于第六十八展厅。



左：尼禄的铜币，公元54～68年间，[3号橱窗，编号：No 14]，位于第六十八展厅。

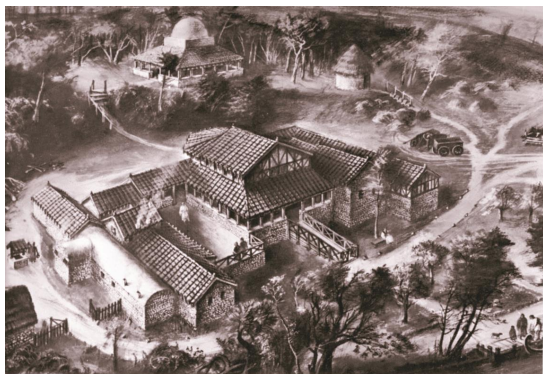


右：奥古斯都的金币，公元前27年 - 公元后14年间，[3号橱窗，编号：No 28]，位于第六十八展厅。

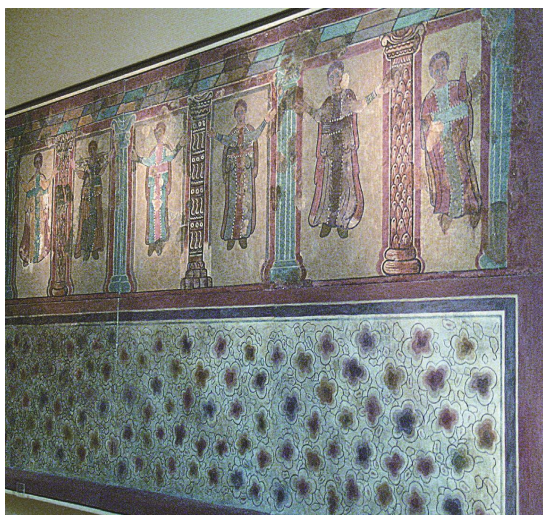


02 罗马治下的不列颠

我们从第六十八展厅进入第三十七展厅，左转来到南楼梯口。下楼之前，游客可能会想要看看卢凌斯通墙上的图案。这些都是英格兰已知最早的教堂（公元4世纪）里的装饰。从南楼梯口（第三十六展厅）沿着走廊进入第四十一展厅。左转进入第四十九展厅，韦斯顿罗马治下的不列颠展。



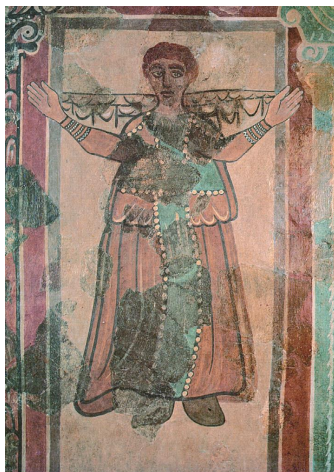
米茨中校的卢凌斯通罗马别墅复原图。



六个相似的人物造型，都伸出双臂，展现出祷告的姿态。这是根据许多壁画碎片重新复原的作品。原作是卢凌斯通罗马别墅一间屋子的墙上的一幅连续的饰带，公元4世纪，[编号：PRB 1967.4-7.1]，位于第四十九展厅。

肯特郡的卢凌斯通有栋罗马别墅，顶楼改成了教堂，带有独立的楼梯和入口。19世纪，人们在安装篱笆时发现了这栋罗马别墅的部分镶图地板；1949年米茨中校主持进行了全面发掘。这栋别墅（公元5世纪的一场大火之后）曾遭遗弃，顶楼坍塌到了地下室里。根据发现的多个陶罐以及墙上的装饰，以及追溯这个别墅的历史，显然这里有一个富裕的罗马家族在地下室以及邻近的神庙里进行异教的礼拜。然

而，从4世纪起，这个罗马家族皈依了基督教，顶楼成了“家庭教堂”——墙上的图案画的是一家人在祷告，旁边有凯乐符号，基督教独有的标志。这里附上米茨中校的别墅复原图（不在博物馆里）。借着罗马占领以及商旅往来，显然基督教此时已经在不列颠立足了。旁边还有一个著名的镶图庭院，十分美丽，来自多塞特郡，建于公元4世纪。展厅里还有其他人工制品，但时间有限，还要下楼参观更多展品。



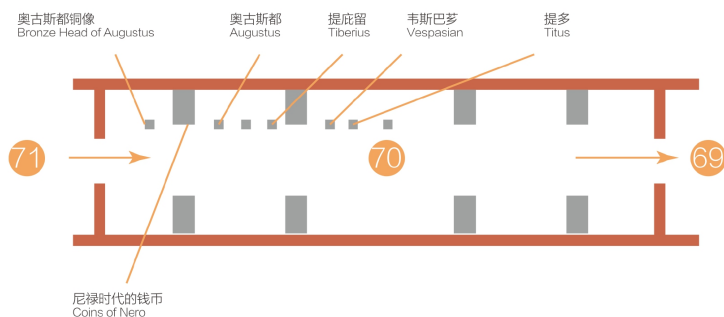
取自卢凌斯通饰带的细节。人物形象身高约28英寸。



革老丢皇帝（公元41～54年）是在疯子卡里古拉之后，尼禄之前的罗马皇帝。革老丢结束了对犹太人的迫害，并扩张了希律亚基帕的国界，但是后来又將犹太人从罗马赶走（亚居拉和百基拉也在其中）；[14号橱窗，编号：PRB 1965.12-1.1]，位于第四十九展厅。

VII *The World of the New Testament*

Caesars and objects of the time



Coins of Nero, Roman Emperor (AD 54-68)

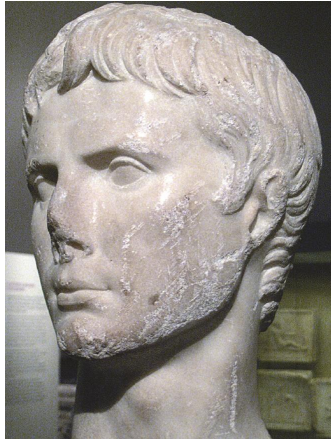
Left: Nero's food market, minted AD 64-68 [Case 3 –CM 1864.11.28.251], in Room 70

Right: The Triumphal Arch of Nero, minted AD 64-68 [Case 3 – CM 1872.7-9.454], in Room 70

01 Daily Life in New Testament Times

From Room 61, we cross the landing of the West Stairs, and move swiftly through Greek and Roman galleries to Room 70 – The Wolfson Gallery, Rome: City and Empire.

Here we see the sculptures of Roman emperors who ruled during the life of Christ and the early New Testament period. These are undoubtedly good likenesses. Two coins from Nero's reign may also be seen in this room. It was during his reign that the apostles Peter and Paul were executed.



Augustus (reigned 27 BC - AD 14). Caesar at the time of the birth of Christ, initiated the census just before His birth. During his reign a golden age of Roman architecture and literature flourished. Founded the famous Praetorian Guard [GR 1879.7-12.9]; in Room 70.



Vespasian (reigned AD 69-79). Effectively successor to Nero, this frugal, efficient ruler rebuilt the economy and also cities crippled by earthquakes

(such as some in *Revelation 2-3*) [GR 1850.3-4.35]; in Room 70.

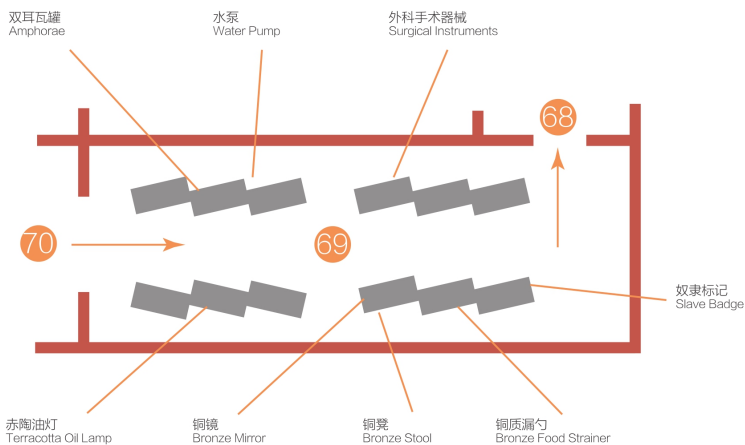


Tiberius (reigned AD 14-37). Caesar during the earthly ministry of Christ.

In AD 26 he appointed Pontius Pilate governor of Judea. Jewish disturbances would have caused Tiberius to remove Pilate from office, and Pilate was mindful of this when Jewish leaders threatened to inform Caesar if Christ was released [GR 1812.6-15.2]; in Room 70.



Titus (virtual co-regent with Vespasian and reigned AD 79-81 in his own right). As commander of Roman forces in Palestine he conquered Jerusalem and destroyed the Temple in AD 70 [GR 1909.6-10.1]; in Room 70.



We proceed into Room 69 – the Life in Ancient Greece and Rome Gallery.

Here are many fascinating objects, most of which would have been familiar to people in the time of Christ and the first century, including 'Doctor Luke's instruments'.



Bronze mirror [Case 9 - GR 1898.7-16.4] in Room 69



Bronze food strainer [Case 11-GR 1814.7-4.712] in Room 69



Terracotta oil lamp [Case 19-GR 1856.12-26.479] in Room 69.



Above: Typica transport amphorae (two-handled vessels) [Case 14 - GR1756.1-226/1132 ; 1805.7-3.219; 1904.2-4.1451; 1848.6-19.9] in Room 69



Above: Roman slave badge. The words say: 'Seize me if I should try to escape and return me to my Master, Viventius on the estate of Callistus'

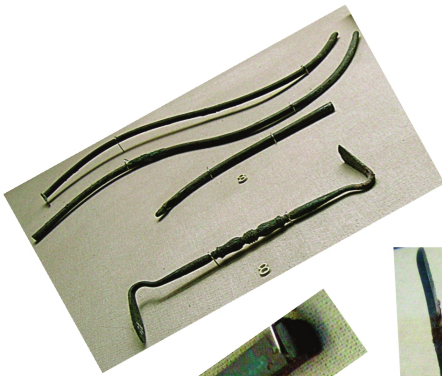
(probably in Rome). Also used for dogs!

Onesimus, the runaway slave of Philemon of Colossae, would probably have worn such a badge [Case 7-GR 1975.9.26], in Room 69.

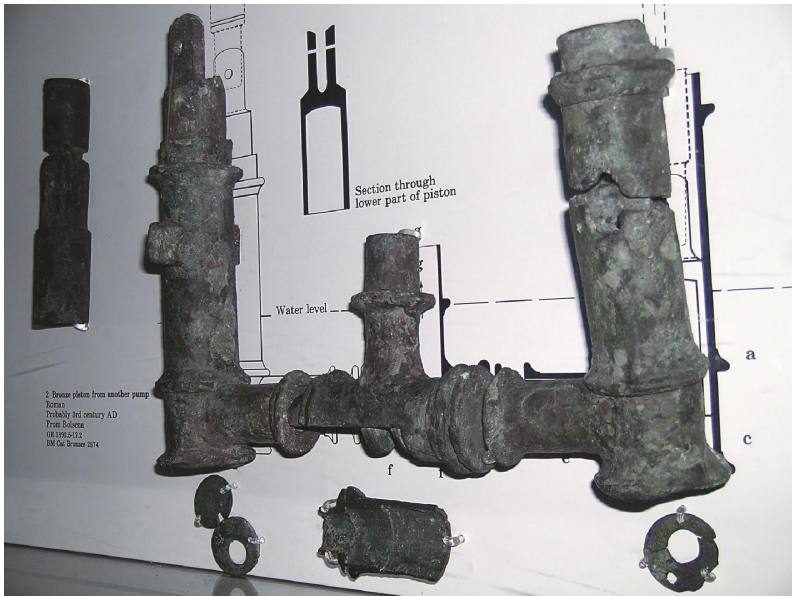


Left: Bronze stool

[Case 10 - GR 1856.12-26.667] in Room 69



Above: Set of surgical instruments from the time of Luke, including catheters and a double-ended blunt hook (top left); a scalpel handle (bottom left); a rectal speculum (middle); and spatulae used for mixing and applying ointments (right), 1st century AD [Case 3 -GR 1968.6-26. 1 to 39] in Room 69.



Bronze double-action water pump, probably 3rd century AD, later than the NT period, but showing the sophistication of the wealthy [Case 13 – GR 1892.5-17.1], in Room 69.

We go next into Room 68 – the Money Gallery, where interesting coins from various rulers of biblical times are displayed. For want of time we look only at a few, the first being in Case 3 and panel 3, where a denarius is shown from the reign of Tiberius Caesar. This is probably the very kind of denarius featured in *Matthew 22.19-21*. 'Shew me the tribute money,' said Christ.

'And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the

things which are Caesar's; and unto God the things that are God's.'

Our second coin to view is on panel 4, numbers 36 and 37, this being a coin of Titus commemorating the destruction of Jerusalem in AD 70 (the 'formal end' of the Jewish church). A gold coin of Augustus and a bronze coin of Nero may also be viewed in this case.



Denarius of Tiberius (AD 14-37) known as the 'Tribute Penny' [Case 3, Nos 20 & 21], in Room 68



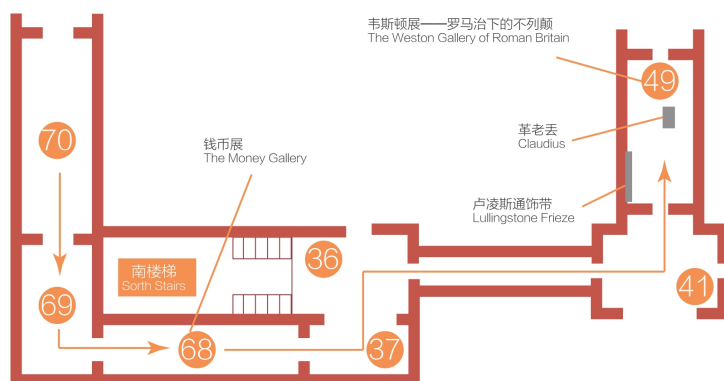
Bronze coin of the Emperor Titus commemorating the 'capture of Jerusalem' [Case3, Nos 36 & 37] in Room 68



Left: Bronze coin of Nero (AD 54-68) [Case 3, No 14] in Room 68 。

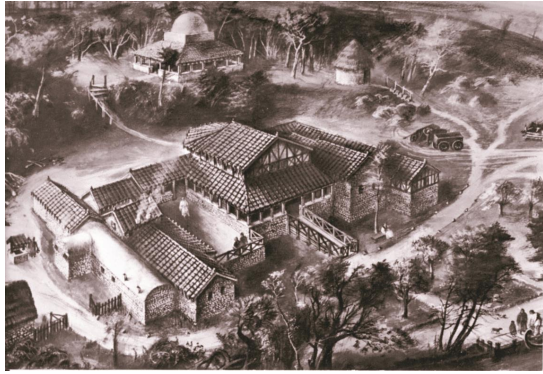


Right: Gold coin of Augustus (27 BC-AD 14) [Case 3, No 28] in Room 68

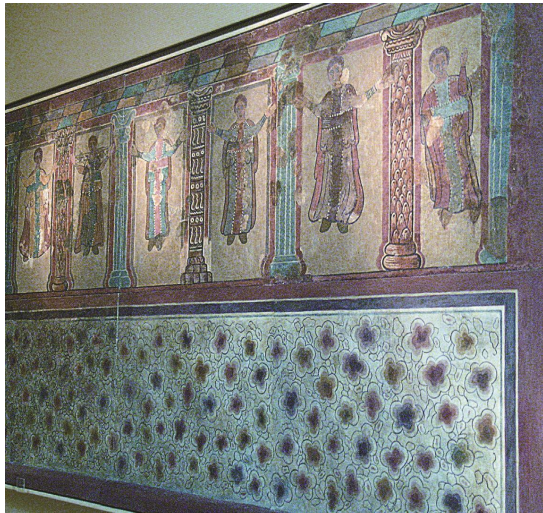


02 Roman Britain

From Room 68 we proceed into Room 37 and turn left onto the landing of the South Stairs. Before going downstairs visitors may like to digress for a moment to view the Lullingstone wall decorations. These are decorations from the earliest known Christian chapel in England in the fourth century AD. From the landing of the South Stairs (Room 36) follow the corridor into Room 41. From here, turn left into Room 49, the Weston Gallery of Roman Britain.



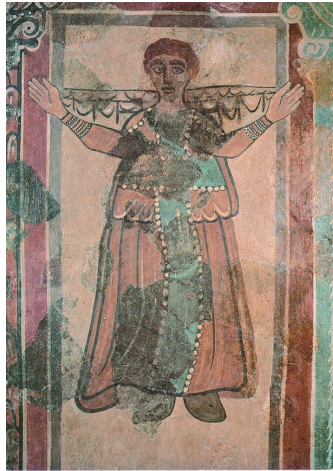
Colonel Meates' reconstruction of Lullingstone Roman Villa.



Six similar figures whose outstretched arms indicate an attitude of prayer. Restored from numerous fragments of painted wall-plaster, they originally formed a continuous frieze along one wall of a room in the Lullingstone Roman Villa, 4th century AD; [PRB 1967.4-7.1] in Room 49.

At Lullingstone in Kent a Roman villa had its top floor converted into a chapel provided with its own outside public staircase and entrance. In the nineteenth century, part of the mosaic floor of this Roman villa was discovered when a fence was erected, and in 1949 a full excavation was begun by Lieutenant Colonel G.

W. Meates. The villa (following a fifth-century fire) had been abandoned, the upper floors collapsing into the basement. With many pots and wall decorations now reassembled, and the history of the villa traced, it is evident that a wealthy Roman family practised pagan rites in an adjoining temple and in basement rooms. However, from the fourth century the occupying Roman family embraced Christianity, and the upper floor 'house church' was prepared – decorations showing a family at prayer, with the chi-rho monogram with alpha and omega letters, the distinctive Christian symbols. We show here Colonel Meates' reconstruction of the villa (not in the Museum). Christianity was clearly established in Britain by this time through the Roman occupation and business travelling. A famous and beautiful Christian mosaic courtyard is nearby, from Dorset, which was originally laid in the fourth century AD. Other artefacts are to be seen, but time is now very limited and there are more exhibits to view on the lower floor.



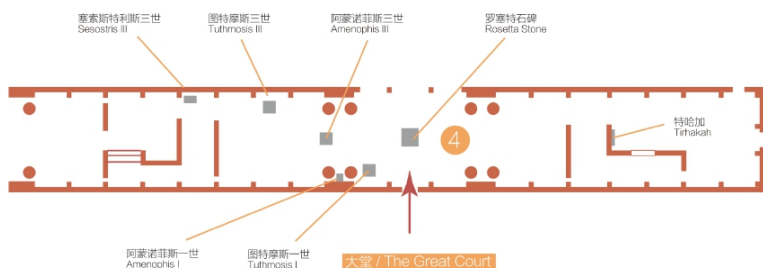
Detail from the Lullingstone frieze. Height of figure approximately 28 inches.



The Emperor Claudius (AD 41-54) who followed mad Caligula and preceded Nero. Claudius ended persecution of Jews and extended Herod Agrippa's kingdom, but later expelled all Jews from Rome (Aquila and Priscilla among them); [Case 14 - PRB 1965.12-1.1] in Room 49.

VIII 约瑟、摩西和约书亚时代的法老及其他展品

旧约时代的法老和新约时代的文化



01 法老和《圣经》事件

从第四十九展厅退回到南楼梯口（通往主入口区的巨大楼梯间）下到底楼（电梯就在附近）。

我们可以选择左转参观大堂，看看历史悠久的阅览室（更不用说大堂餐厅和咖啡屋了），也可以穿过大堂左侧，再次进入第四展厅（埃及雕塑），稍稍看看几位重要的法老以及“罗塞达碑”。

我们给出的关于法老们的年代信息来自《剑桥古代史》（第三版）的结论，这本书的时间推断享有盛誉。这些年代不可能完全准确，对于我们将要看到的这些法老，不同的权威来源之间时间相差最多能有三十年。请注意，我们给出的时间与博物馆不同，但是《剑桥古代史》的时间与许多《圣经》事件相吻合。这里的展品并未提供关于任何《圣经》人物或事件的直接证据，但看看这些大有权势的统治者的雕像还是很有意思，这些统治者很可能就是《圣经》记载中与以色列人之间进行过交流的人物。



塞索斯特利斯三世

公元前1878 ~ 前1843年在位

他也许是那位欢迎雅各及其众子安居在埃及东部三角洲的法老。约瑟作他的宰相。

法老对约瑟说：“你吩咐你的弟兄们说：‘你们要这样行：把驮子抬在牲口上，起身往迦南地去。将你们的父亲和你们的眷属都搬到我这里来，我要把埃及地的美物赐给你们，你们也要吃这地肥美的出产。’”（《创世记》45:17-18）



阿蒙诺菲斯一世（也称作阿蒙霍特普一世）

公元前1546 ~ 前1526年在位

如果我们认可传统认为的《出埃及记》早期时间，并按照《圣经》里面的数字来推算的话，出埃及应该是发生在公元前1446年，摩西是在那之前的80年出生，也就是公元

前1526年。如果我们为阿蒙诺菲斯一世估算的时间正确的话，他应该就是在《出埃及记》1:8-14里面所提到的那位逼迫以色列人的法老。也可能就是他下令要杀死希伯来男婴，当然这个命令的颁布和摩西的出生也可能是在下一位王图特摩斯一世在位时发生的。

[编号：EA683] 位于第四展厅，



图特摩斯一世

公元前1526～前1512年在位

也许是这位法老下令杀死男婴（《出埃及记》1:15-22）。他的女儿哈特谢普苏特可能就是那位救了摩西并作他养母的公主（《出埃及记》2:5-10）。她当时也许才十几岁，后来她嫁给了自己同父异母的弟弟图特摩斯二世，而她丈夫在接近三十岁时就神秘地去世了。

[编号：EA1238] 位于第四展厅



图特摩斯三世（有人认为这是阿蒙诺菲斯二世，见173页）

公元前1504～前1450年在位

他在位的前20年都是由他岳母哈特谢普苏特女王统治。但是公元前1486年40岁的摩西因害怕法老要杀他而出逃时（《出埃及记》2:15），她也许快要死了，不再有权力。图特摩斯三世也许对比他年长的摩西又惧又嫉。

[编号：EA61] 位于第四展厅

罗塞塔石碑

展廊中心是著名的罗塞塔石碑。碑高约1.2米，由黑色玄武岩制成。1799年，拿破仑的士兵在埃及罗塞塔发现了这块石碑。其上的功德颂分别用三种文字写成——埃及象形文字（顶端）、通俗埃及文（中间）和希腊文（底部），使人们得以开始破译古埃及象形文字。所有参观大英博物馆的游客都想要看看这块考古学发展的里程碑。



左：阿蒙诺菲斯三世

公元前1417～前1379年在位

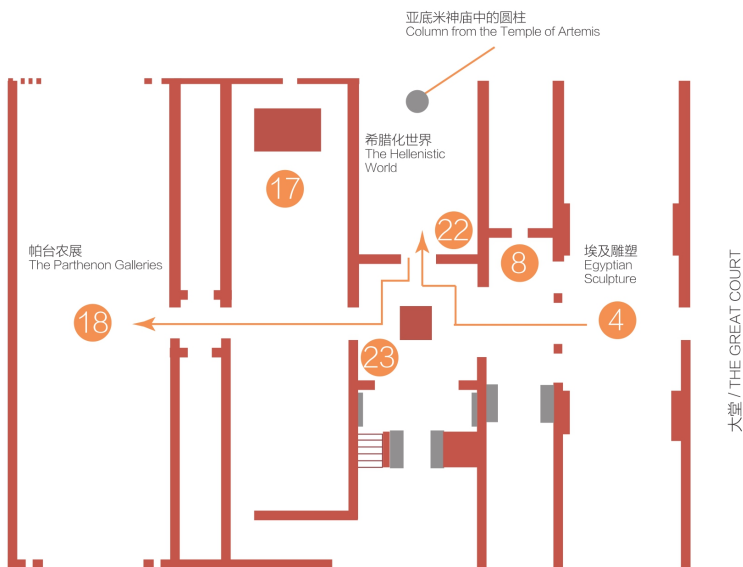
当以色列人在约书亚带领下攻占迦南时，他统治埃及，但是阿蒙诺菲斯三世和他的儿子都没有兴趣守卫他们在迦南的领地。有一些迦南城邦的国王和官长写给法老的阿玛那信件请求法老救他们免遭敌人（很可能就是以色列人）抢夺领土。

[编号：EA3] 位于第四展厅

阿蒙诺菲斯二世

公元前1450～前1425年在位

这位法老的塑像现在看不见。我们所接受的出埃及的时间是公元前1446年，他是当时的法老——不是通常认为的拉美西斯二世。（后者在位时间更晚）



02 以弗所的月神庙和埃尔金大理石雕

游客到了法老所在的第四展厅，可能想要观赏一下附近的展品。这些展品并未证实任何《圣经》事件，却能给人留下关于事件背景的有趣印象，因此如果时间允许值得一看。按照地图进入第二十三展厅，穿过去来到第二十二展厅。此处有以弗所亚底米（黛安娜）神庙中一根柱子的巨大底座，《使徒行传》第19章提到了亚底米这个希腊神祇，保罗的讲道导致制造亚底米神龛的匠人起来煽动暴乱。

去到第十八展厅，看看雅典帕台农神庙中的埃尔金大理石雕。石雕建于公元前5世纪，在城市中占有最重要的位置。保罗的存在让所有帕台农神庙的敬拜者，还有许多雅典其余异教神龛的香客感到厌恶。神庙建筑无疑十分美妙，精工巧匠制作的浮雕也美轮美奂，但《使徒行传》第17章说，保罗看到满城都是偶像时心里着急。他劝诫各色各样的人，在此过程中，雅典的哲学家们邀请他去亚略巴古讲道，此即《使徒行传》17:22-32那篇讲道。我们怀疑，保罗曾经去过帕台农神庙，今日有些基督徒却对进入仍在使用的异教庙宇感到担

忧；我们也怀疑他是否花时间观看了那些高水准的异教、下流的浮雕。不过，如果时间允许，走马观花地一览这些浮雕，能使我们对当时雅典人生活中根深蒂固的迷信留下鲜活的印象。

03 公元2世纪的“地方官”题记

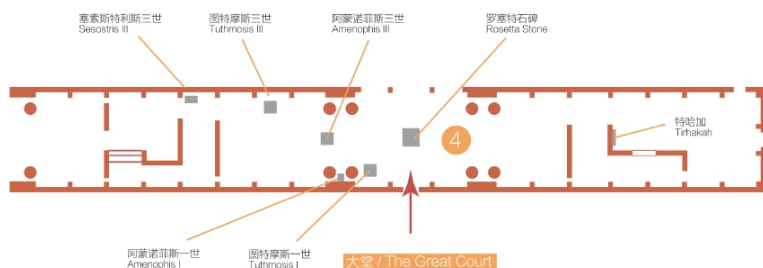
这一展品放在本书末尾是因其所在的第七十八展厅不经常开放。由于展厅位于低层，走过去也很远。对于路加在《使徒行传》中的记载而言，这段题记是重要的证据。有心的游客也许想碰碰运气去那儿看看有没有开放。

《使徒行传》17:6, 8中，路加称帖撒罗尼迦的官员为“坡立塔”（钦定本译为“地方官”）。这个词在希腊文献中找不到，因此1835年以前，批判《圣经》的人毫不犹豫地称路加是靠不住的历史学家。然而，1835年在帖撒罗尼迦发现了一个公元2世纪的拱门，其上的题记（见下页图片，编号：GR 1877.5-11.1）包含“坡立塔”这个头衔以及一长串官员名单，证明路加是正确的，值得信赖。《圣经》总能得到证实。后来，在其他地方也发现了类似的篆刻文字。



VIII Pharaohs of Joseph, Moses and Joshua and Additional Exhib

Old Testament Pharaohs and New Testament Culture



01 The Pharaohs and Bible Events

From Room 49, we retrace our steps to the landing of the South Stairs (the enormous staircase leading down to the main entrance area) and descend to the ground floor. (Lifts are adjacent.)

Here we have a choice, either to turn left to visit the Great Court and see the historic Reading Room (not to mention the Court Restaurant or Café), or to travel through the Great Court left side to access for the second time Room 4 (Egyptian Sculpture) for a glance at several significant pharaohs and the Rosetta Stone.

The information that we give here about the dates of the pharaohs is based on the conclusions of the *Cambridge Ancient History* (third edition), a very reputable scheme of dates. Such dates cannot be established with certainty, and between various authorities figures vary by up to thirty years for the pharaohs we shall view. It will be noticed that our dates differ from those shown by the Museum, but the *Cambridge* dates agree well with great

biblical events. Nothing here provides direct corroboration of any named biblical person or event, but it is interesting to see sculptures of the powerful rulers who may well have been those interacting with the children of Israel in the biblical record.



Sesostris III

Reigned 1878–1843 BC

He may have been the ruler who welcomed Jacob and his sons to settle in Egypt in the eastern Delta. Joseph was his prime minister.

'And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land' (Genesis 45.17-18).



Amenophis I (also called Amenhotep I)

Reigned 1546-1526 BC

If we accept the traditional early date of the Exodus, calculated by the Bible's own figures, then the Exodus occurred in 1446 BC, and the birth of Moses eighty years before in 1526 BC. If our chosen dates for Amenophis I are correct, then he would be the king referred to in Exodus 1.8-14 - the pharaoh of the oppression. It could also have been he who ordered the death of the Hebrew baby boys, although this decree, and the birth of Moses, could well have taken place at the beginning of the reign of the next king -Tuthmosis I.

[EA683] in Room 4



Tuthmosis I

Reigned 1526-1512 BC

This pharaoh may have ordered the death of the baby boys (Exodus 1.15-22). His daughter Hatshepsut would then have been the one who rescued Moses (Exodus 2.5-10) and became his foster-mother. She would have been in her teens. She later married her younger half brother, Tuthmosis II, who died mysteriously in his late twenties.

[EA1238] in Room 4



Tuthmosis III (Some think this is Amenophis II, see page 173)

Reigned 1504-1450 BC

The first twenty years of his reign were dominated by his mother-in-law Queen Hatshepsut. But she was probably near to death and void of influence when Moses went into exile in 1486 BC, aged forty, to avoid the murderous intentions of this pharaoh (Exodus 2.15). Tuthmosis III may well have been warily jealous of Moses, who was older than he.

[EA61] in Room 4

Rosetta Stone

Pride of place in the centre of the gallery is given to the famous Rosetta Stone. Nearly four feet high, this black basalt stone was found at Rosetta in Egypt in 1799 by Napoleon's soldiers. It carries

a citation in three versions of writing – Egyptian hieroglyphics (top), demotic or popular Egyptian (centre), and Greek (bottom), providing the means for the first deciphering of ancient Egyptian hieroglyphics. All Museum visitors want to see this milestone discovery in the development of archaeology.



Left: Amenophis III

Reigned 1417-1379 BC

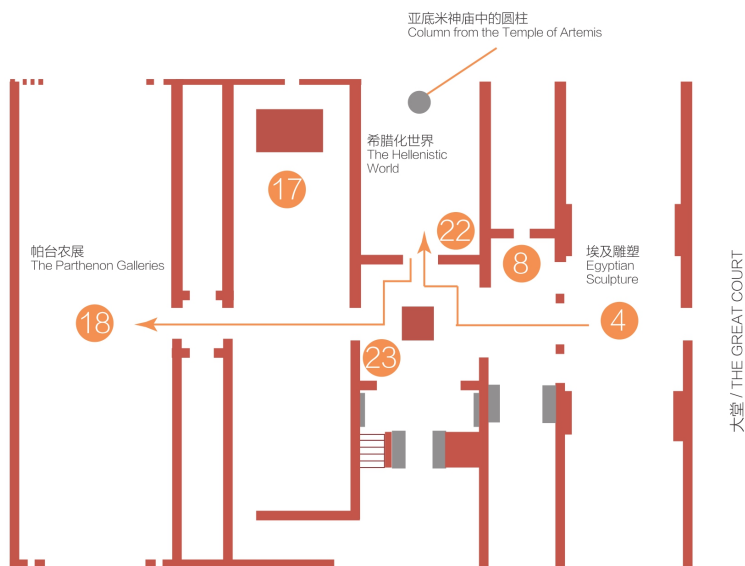
Ruled during Israel's occupation of Canaan under Joshua, but neither Amenophis III nor his son were interested in defending their territories there. Some of the Amarna Letters written to these pharaohs by the kings and officials of Canaanite city-states plead for deliverance from the enemy (most probably the Israelites) taking over the land.

[EA3]in Room 4

Amenophis II

Reigned 1450-1425 BC

This pharaoh cannot be viewed at present. He was, according to our chosen dates, the pharaoh of the Exodus, which took place in 1446 BC — not Ramesses II as often asserted. (The latter reigned much later.)



02 Temple of Diana at Ephesus and the Elgin Marbles

From Room 4, housing the pharaohs, visitors may wish to view these nearby exhibits. They do not validate any biblical events but provide an interesting background impression, if time is no problem. Follow the map to Room 23, and through to Room 22 where there is a massive base of a column from the Temple of Artemis (Diana) in Ephesus, the goddess mentioned in *Acts 19*. Paul's preaching led to a violent mob reaction, stirred up by the makers of shrines for Diana.

Proceed to Room 18 to view the Elgin Marbles from the

Parthenon in Athens, built in the 5th century BC, and dominating the city. Paul's whole being was repelled by all that the Parthenon represented, as well as by the many other pagan shrines in Athens. The architecture is unquestionably glorious, and the sculptures a work of human genius, but *Acts 17* tells us that Paul's spirit was stirred in him, when he saw the city wholly given over to idolatry. In the course of his remonstrating with groups of people he was invited by the philosophers of Athens to preach the sermon reported in *Acts 17.22-32* on Mars' Hill. We doubt that Paul ever set foot in the Parthenon, any more than Christians would care to enter an active pagan temple today, and we also doubt whether he would have taken time to view the high level sculptures with their pagan and immodest character. However, if time permits, a passing look at these sculptures will provide a vivid impression of the superstition that ruled the lives of Athenians.

03 The Politarch Inscription 2nd century AD

This exhibit is included at the end of this guide because it is unusual for Room 78 on the lower floor, where it is exhibited, to be open. It is also quite a trek to get to it. It is a significant vindication of Luke's record in *Acts*. Intrepid visitors may wish to try.

In *Acts 17.6* and 8, Luke calls the city officials at Thessalonica 'politarchs' (translated 'rulers of the city' in the Bible). This term was absent from Greek literature, and so prior to 1835 critics of the Bible did not hesitate to call Luke an unreliable historian. However, in 1835 the title 'POLITARCH' with a list of rulers' names was found on a 2nd century AD inscription on an arch in Thessalonica (pictured on page 178, GR 1877.5-11.1), proving that Luke was right and reliable after all. The Bible is always vindicated in the end. Similar inscriptions have turned up in other places

subsequently.



IX 其他博物馆相关馆藏拾贝

用以完善本书的论述

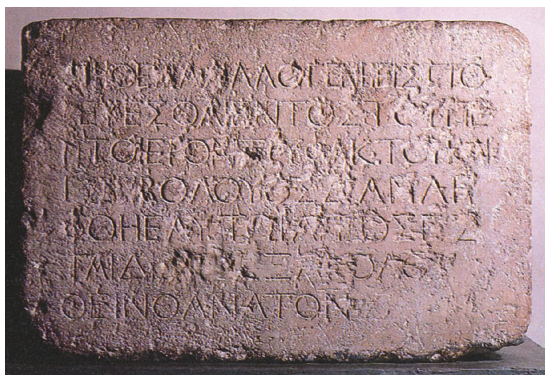
其他博物馆中有更多证实《圣经》准确性的藏品。下文展示的只是其中一小部分。

01 《圣殿警告》（公元31年）

伊斯坦布尔考古博物馆

《使徒行传》21:28-29中说犹太人在耶路撒冷圣殿里抓住了保罗，煽动人群的怒火，控告他把外邦人带入圣殿——“这话是因他们曾看见以弗所人特罗非摩同保罗在城里，以为保罗带他进了殿。”正当他们要杀死保罗时，罗马士兵救了他，把他收监，他受到了多方审问，并在罗马受审判。1871年，圣殿遗址出土了《圣殿警告》，年代鉴定为公元31年。这份告示张贴在一面1.2米高的大理石墙上，这面墙把圣殿的外院同其他部分分隔开来。这份告示用希腊文写成，因为不是给犹太人看的，上面警告说：

“外邦人不得进入圣殿周围隔起来的区域。违者是自害己命。”





卡纳克神庙墙上的示撒的城市清单

02 法老的征召令证实了公元前926年的入侵行动

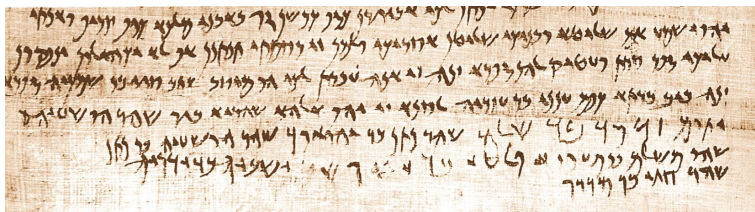
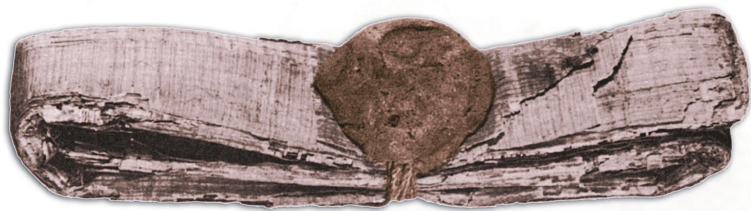
舍顺克一世石碑和卡纳克城的清单证实了发生在公元前926年，即所罗门去世后不久发生的一件事。《圣经》讲述了犹太王罗波安受到埃及法老舍顺克一世的入侵，钦定本《圣经》称舍顺克为“示撒”。舍顺克攻占了坚城，来到耶路撒冷城下，掠夺了圣殿，把其中的金子都掠走了。《列王纪上》14:25-28和《历代志下》12:2-12记载了这件事。舍顺克把他攻击过的城市列成清单刻在卡纳克（古代的底比斯，临近卢克）他神庙的南墙石头上。其中有许多以色列城邑，包括米吉多，后来在该处的发掘找到了一块破损的纪念石，刻有舍顺克的名字。征服者把自己的征召令留在了废墟中。因此，法老为《圣经》中的一个历史片段提供了双重证据。

03 尼罗河信件证实了《以斯拉记》（公元前500～前400年）

布鲁克林博物馆

“象岛纸草书”包括数量巨大的信件和契约，都是在埃及阿斯旺附近尼罗河中的象岛上找到的。该岛曾是一个犹太人的驻防社区，称

为“耶布要塞”，居民都是士兵和工人的后裔。埃及干燥的气候绝妙地保存下了这些信件和契约，包括借贷协议和房契转让。这些文件都写于公元前500～前400年，用的是一种特殊的亚兰文字体，《以斯拉记》中，这种字体专门用于写给波斯王的信（还有其他五件“官方”信函或文件），显然是当时帝国的社交语言。1890年代开始发现的这些文件断然证实了《以斯拉记》的真实性（尽管受到非难已久）。有一封写给耶路撒冷祭司的重要信函提到了参巴拉的儿子第来雅和士利米雅，参巴拉是《尼希米记》中的重要人物，那时还活着。这些信函也提到了《尼希米记》中的大祭司约哈难。这些信在文化和时间上将《以斯拉记》和《尼希米记》跟象岛上的驻防社区的生活联系起来了。



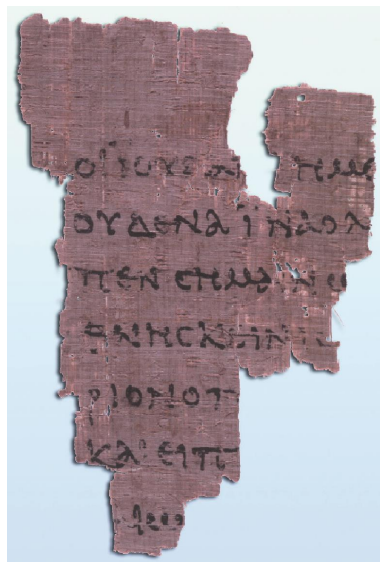
来自公元前404年象岛的亚兰文文件。最上面是婚约，下面是父亲将一栋房屋转给女儿。鸣谢：美国布鲁克林博物馆

04 《约翰福音》早期残片（公元125～150年）

曼彻斯特约翰·赖兰图书馆

通常认为，经过多年的转抄，《圣经》定然已经大变样了。如果《圣经》真的是单纯人类的作品，事情无疑会如此。我们已经留意过

《死海古卷》，包括公元2世纪的《圣经》，表明旧约《圣经》的准确性得到了惊人的保护。而在这里，我们看到了一个新约残片的例子。这样的残片证实了新约文本在传抄过程中的准确性，这块是最早的残片之一。这款残片用希腊文写成的，据专家鉴定年代在公元125~150年之间，一面是《约翰福音》18:31-33，另一面是18:37-38。显然这是一本书的一页，而非卷轴的一部分。显然，早在书本形式成为希腊文献的普遍形式之前很久，基督徒就已经使用书本形式了。



实际高度9cm

这块残片上有彼拉多的著名问题：“真理是什么呢？”还有基督的话：“凡属真理的人就听我的话。”还有什么话能比这更好地证明《圣经》是出于默示、是无误的呢？《圣经》的历史总能得到考古发现的证实，那些信祂之人的亲身体验往往也证明了关于从基督而来的新生命的信息是真实的。

IX Evidence from Other Museums

To complete the picture

There are many more confirmations of the accuracy of the Bible in other museums. The following pages present just a few.

01 The Temple Warning Notice AD 31

In the Archaeological Museum, Istanbul

In *Acts 21.28-29* we read of how the Jews seized Paul in the Temple at Jerusalem and stirred up the people to fury, charging him with having brought Gentiles into the Temple –'For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.' They were about to kill him when he was rescued by the Roman military, leading to imprisonment, many examinations, and trial in Rome. The *Temple Warning Notice* was found in 1871 at the site of the Temple, and is dated AD 31. Positioned on a four-foot high marble wall separating the outer court of the Temple area from the rest, it is written in Greek only, as it does not apply to Jews. It warns –

'No Gentile may enter the enclosing screen around the Temple. Whoever is caught will have himself to blame that his death results.'



Courtesy: Lion Publishing



'Shishak's' city list on his temple wall in Karnak

Courtesy: BiblePlaces.com

02 Pharaoh's Calling Card Confirms an Invasion 926 BC

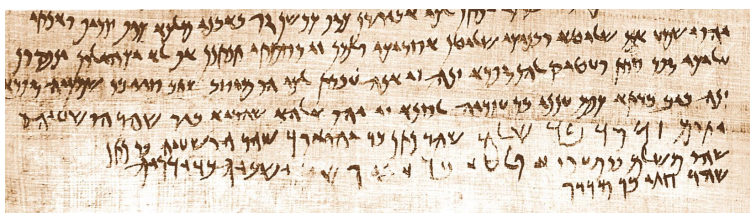
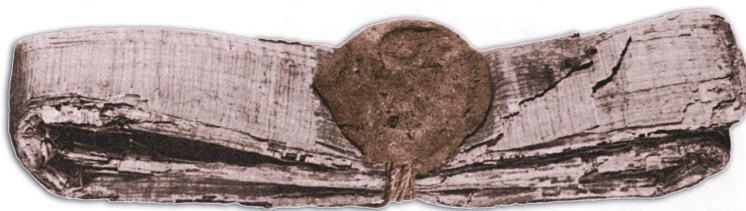
The Stela of Shoshenk I and his Karnak city list confirm an event that took place in 926 BC, shortly after the time of Solomon. The Bible relates how Rehoboam, king of Judah, suffered an invasion by Pharaoh Shoshenk I of Egypt, called Shishak in the Bible. Shoshenk took fortified cities, coming to the very wall of Jerusalem, plundering the Temple, taking off the rich treasures of

gold. All this is in *1 Kings 14.25-8* and *2 Chronicles 12.2-12*. Shoshenk left a list of towns attacked inscribed in stone on the south wall of his temple in Karnak (ancient Thebes), near Luxor. Included among many towns of Israel was Megiddo, where later excavations found a broken commemorative stone bearing Shoshenk's name. The conqueror had left his calling card in the ruins. So a pharaoh provided double evidence for a piece of Bible history.

03 Letters from the Nile Confirm Ezra 500–400 BC

In the Brooklyn Museum, USA

The *Elephantine Papyri* consist of numerous letters and contracts found on the island of Elephantine in the Nile, near Aswan, Egypt. The island was a Jewish garrison community called the 'Yeb Fortress', peopled by descendants of soldiers and civilian workers. The letters and contracts, wonderfully preserved in the dry climate of Egypt, include loan agreements and property transfer deeds. They were written between 500-400 BC in a style of Aramaic identical to that used for writing to the Persian king (plus five other 'official' letters or documents) in the book of *Ezra*, clearly the lingua franca of the empire at that time. The authenticity of *Ezra* (long impugned) was emphatically confirmed when these documents began to appear in the 1890s. One very significant letter written to the priests in Jerusalem speaks of Delaiah and Shelemiah, the sons of Sanballat, then still alive, who figures prominently in the book of *Nehemiah*. The high priest Johanan, also in *Nehemiah*, is referred to. Such references tie the books of *Ezra* and *Nehemiah* to the world of the Elephantine garrison community, both in culture and period.



Aramaic documents from Elephantine, 404 BC. The top is a marriage contract, the bottom conveys a house from father to daughter. Courtesy: Brooklyn Museum, USA.

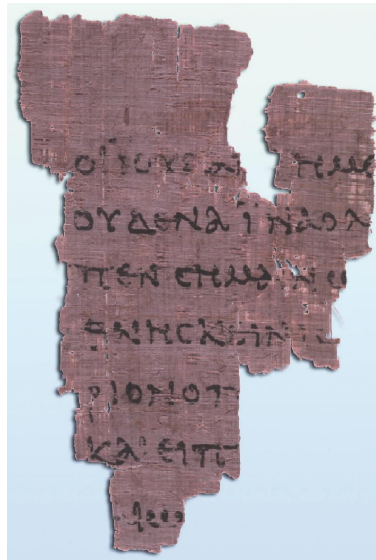
04 Early Fragment of John's Gospel AD 125-150

In the John Ryland's Library, Manchester

It is often thought that the Bible must have changed greatly through many years of copying from manuscript to manuscript. If it were a purely human work, this would no doubt be the case. We have already noted that the *Dead Sea Scrolls*, which include 2nd century BC scriptures, have shown the astonishingly accurate preservation of the Old Testament, and here we see an example of a New Testament fragment. Such fragments confirm the accuracy of the transmission of the New Testament text, and this is the earliest of them. Written in Greek and dated by experts at AD 125-150, it bears on one side John's Gospel chapter 18, verses 31-33, and on the other verses 37-38. It is clearly a page of a book (a codex), and not part of a scroll. Christians were evidently using the book format

long before it became general for Greek literature.

This fragment contains Pilate's famous question, 'What is truth?', and also the words of Christ: 'Every one that is of the truth heareth my voice.' What better words are there to bring to a close a review of evidence for the inspired and infallible Bible. Its history is always verified by archaeological discovery, and its message of new life from Christ is always proved true by the experience of those who trust in Him.



Actual height 9cm

人名、地名和文物译名对照表

人名表

1. 古代

亚伯拉罕

亚哈

亚哈随鲁（薛西斯）

亚哈斯

亚哈谢

阿蒙霍特普

阿蒙诺菲斯一世

阿蒙诺菲斯二世

阿蒙诺菲斯三世

阿蒙诺菲斯四世

阿摩司

阿普苏

亚居拉

亚达薛西

亚述巴尼拔

亚述纳西尔帕二世

阿淑尔乌巴里特

奥古斯都

阿祖瑞

巴路

巴拉

拔示巴

伯沙撒

便哈达

比瑞迪亚

卡里古拉

卡利图斯

革老丢

居鲁士

但以理

大流士一世

底波拉

第来雅

以利亚敬

以利亚

以利沙

以撒哈顿

以斯帖

以西结

以斯拉

基玛利雅

哈大底谢

哈该

哈特谢普苏特

希律

希罗多德

希西家

希勒家

何西阿

霍撒亚户

何沙雅

何细亚

以赛亚

雅各

押杜亚

约雅斤

约雅敬

约兰

耶户

耶利米

耶罗波安

耶洗别

约哈难

约兰

约瑟

约瑟夫

约书亚

约西亚

拉巴裕

路加

玛拿西

马尔杜克

米拿现

麦伦普塔

米沙

麦斯卡拉姆杜格

摩西

那波尼德

那波帕拉萨尔

那鸿

内布斯尼

尼布甲尼撒

尼哥

尼希米

尼利亚

尼禄

暗利

阿尼西母

保罗

比加

腓利门

彼拉多

百基拉

拉美西斯

利汛

参巴拉

撒珥根二世

西拿基立

塞索斯特利斯

沙龙

撒幔以色列三世

撒幔以色列五世

舍班亚户

舍伯那

示利米雅

示玛雅

示撒

舍顺克一世（示撒）

塔哈尔卡

提阿马特

提庇留

提革拉毗列色三世

特哈加

提多

多比亚

图特摩斯一世

图特摩斯二世

图特摩斯三世

乌利亚

乌特纳比西丁

瓦实提

韦斯巴芗

维文修斯

韦斯顿

沃尔夫森

薛西斯（亚哈随鲁）

雅哦西

雅帕胡

撒加利亚

西底家

西番雅

2．近现代

巴内特

约翰·戴维斯

奥斯丁·亨利·莱亚德

米茨

伽罗·纳尔班迪安

爱德华·罗宾孙

阿兰·索雷尔

比维尔利·撒克勒尔

雷蒙德·撒克勒尔

约翰·滕斯

R.泰勒

莱昂纳德·武利

伊噶艾尔·雅丁

地名表

阿柯

阿卡德

阿拉姆

阿玛纳

亚扪

安纳托利亚

阿拉伯

亚拉腊

亚实突

亚实基伦

亚述古城

亚述

亚斯他录

阿斯旺

亚西加

巴比伦

巴拉瓦特

黑海

不列颠

开罗

迦基米施

里海

歌罗西

塞浦路斯

死海

多赛特郡

以东

埃及

以拦

象岛

埃塞俄比亚 / 古实

迦萨

基色

基训

哈马

哈兰

赫梯

夏琐

赫人

伊朗

耶路撒冷

耶斯列

犹大

卡卡拉

卡纳克

科尔萨巴德

柯沙河

拉吉

卢凌斯通

卢克

曼彻斯特

亚略巴古

玛代

地中海

米吉多

摩押

尼姆鲁德

尼尼微

俄皮斯特

阿姆河

波斯波利斯

波斯湾

波斯

红海

幼发拉底河

尼罗河

底格里斯河

罗塞塔

撒玛利亚

斯基泰

加利利海

书珊

西顿

西罗亚

苏萨

亚兰

他施

阿玛那

泰马

底比斯

帖撒罗尼迦

底格里斯河

推罗

乌曼-曼达

吾珥

乌鲁克

耶布要塞

其他名词

阿匹禄人

阿契美尼德

亚兰文

亚底米

大英博物馆

《剑桥古代史》

迦勒底人

芝加哥大学

凯乐符号

迪纳厄斯

黛安娜

《发掘尼尼微》

基训的泉水

大死人坑

赫人

长生军

伊拉克国家博物馆

伊优月

约翰·赖兰图书馆

库巴巴

《自然》

新赫梯帝国

奥斯特拉卡

帕台农神庙

佩加蒙博物馆

坡立塔

他珥探

宾夕法尼亚大学博物馆

哭墙

文物

亚哈的象牙制品

阿玛那信件

阿蒙诺菲斯一世（雕塑）

阿蒙诺菲斯二世（雕塑）

阿蒙诺菲斯三世（雕塑）

《提革拉毗列色三世本纪》

进攻拉吉（浮雕）

亚述八面棱柱

亚述玻璃罐

亚述铁头盔

亚斯他录浮雕

《阿拉哈西斯史诗》

进攻阿拉姆城（浮雕）

奥古斯都（雕塑）

公元前605～前594年的《巴比伦编年史》

公元前615～前609年的《巴比伦编年史》

巴比伦算术

撒缦以色列三世黑色方尖碑

埃及法老内布尼斯亡灵书

拉美西斯二世泥砖

火烧过的碑文（尼尼微出土）

伊拉克南部的军事行动（浮雕）

迦南储物罐（夏琐出土）

提革拉毗列色三世的战车

革老丢（雕塑）

奥古斯都的钱币

尼禄的钱币

提庇留的钱币

提多的钱币

公元前15世纪的化妆盒

创世泥板（尼尼微出土）

大流士一世的圆柱形印章

居鲁士圆柱（约公元前536年）

金匕首和刀鞘（吾珥出土）

死海古卷陶罐和残片

提庇留的银钱

埃及文物

埃及丧葬模型

《象岛纸草书》

埃尔金大理石雕

《吉尔伽美什史诗》

以撒哈顿棱柱

大洪水泥板（尼尼微出土）

巴拉瓦特大门

麦斯卡拉姆杜格的头盔（吾珥出土）

希律圣殿

希律堡

希西家水道

人首翼牛像

人首翼狮像

赫人国王的题字浮雕

以色列石碑

《约翰福音》残片

科尔萨巴德宫殿浮雕

柯尔克石碑

拉吉信函

拉吉浮雕

拉吉出土的甩石和箭头

卢凌斯通饰带

埃及解梦书

摩押石碑（米沙碑碣）

《那波尼德编年史》

那波尼德圆柱

尼姆鲁德宫殿浮雕

尼尼微宫殿浮雕

阿姆河宝藏

坡立塔题记

哈特谢普苏特女王方尖碑

女王琴（吾珥出土）

被灌木丛绊住的公羊（吾珥出土）

特哈加公羊像

关于玻璃的收据

拉吉围城战复原图

罗马双耳瓦罐

罗马铜制文物

罗马钱币

罗马奴隶标志

罗马手术器械

罗马赤陶油灯

罗马铜制水泵（公元3世纪）

罗塞塔石碑

吾珥的王室游戏

吾珥的王室规格

撒珥根二世和西拿基立浮雕

撒珥根二世纪念碑

撒珥根二世棱柱（八面体）

撒珥根棱柱（九边形）

大流士大帝印章

塞索斯特利斯三世像

舍伯那坟墓上的碑文

他施的船只

舍顺克的城市清单（来自卡纳克）

西罗亚水道

西罗亚水道刻文

亚达薛西的银碗

银里拉琴（吾珥出土）

有尼布甲尼撒戳记的砖

亚述巴尼拔石碑

亚述纳西尔帕尔二世石碑

库巴巴石柱（赫梯）

麦伦普塔石碑

撒珥根二世石碑

撒缦以色三世石碑

舍顺克一世石碑

苏美尔头饰

苏美尔珠宝

泰勒棱柱

以弗所的月神庙（柱子的底座）

圣殿警告

提庇留（雕塑）

提革拉毗列色三世（浮雕）

弓箭手像（苏萨出土）

提多（雕塑）

图特摩斯一世（雕塑）

图特摩斯三世（雕塑）

苇斯巴芎（雕塑）

金字型神塔

* 大英博物馆之外的文物

Translations of Names, Places and Artefacts

NAMES

1. Ancient People

Abraham

Ahab

Ahasuerus (Xerxes)

Ahaz

Ahaziah

Amenhotep

Amenophis I

Amenophis II

Amenophis III

Amenophis IV

Amos

Apsu

Aquila

Artaxerxes

Ashurbanipal

Ashurnasirpal II

Ashur-uballit

Augustus

Azuri

Ba'lu

Barak

Bathsheba

Belshazzar

Benhadad

Biridiya

Caligula

Callistus

Claudius

Cyrus

Daniel

Darius I

Deborah

Delaiah

Eliakim

Elijah

Elisha

Esarhaddon

Esther

Ezekiel

Ezra

Gemariah

Hadadezer

Haggai

Hatshepsut

Herod

Herodotus

Hezekiah

Hilkiah

Hosea

Hosha' yahu

Hoshaiah

Hoshea

Isaiah

Jacob

Jaddua

Jehoiachin

Jehoiakim

Jehoram

Jehu

Jeremiah

Jeroboam

Jezebel

Johanan

Joram

Joseph

Josephus

Joshua

Josiah

Labayu

Luke

Manasseh

Marduk

Menahem

Merneptah

Mesha

Meskalamdug

Moses

Nabonidus

Nabopolassar

Nahum

Nebseny

Nebuchadnezzar

Nechoh

Nehemiah

Neriah

Nero

Omri

Onesimus

Paul

Pekah

Philemon

Pilate

Priscilla

Ramesses

Rezin

Sanballat

Sargon II

Sennacherib

Sesostris

Shallum

Shalmaneser III

Shalmaneser V

Shebanyahu

Shebna

Shelemiah

Shemaiah

Shishak

Shoshenk I (Shishak)

Taharqa

Tiamat

Tiberius

Tiglath-pileser III

Tirhakah

Titus

Tobiah

Tuthmosis I

Tuthmosis II

Tuthmosis III

Uriah

Utnapishtim

Vashti

Vespasian

Viventius

Weston

Wolfson

Xerxes (Ahasuerus)

Ya'osh

Yapahu

Zechariah

Zedekiah

Zephaniah

2. Modern People

Barnett, R. D.

Davis, John J.

Layard, Austen Henry

Meates, G. W.

Nalbandian, Garo
Robinson, Edward
Sorell, Alan
Sackler, Beverly
Sackler, Raymond
Tenz, Johann
Taylor, R.
Woolley, Leonard
Yadin, Yigael

PLACE

Acco
Akkad
Alammu
Amarna
Ammon
Anatolia
Arabia
Armenia
Ashdod
Ashkelon
Ashur
Assyria
Astartu

Aswan

Azekah

Babylon

Balawat

Black Sea

Britain

Cairo

Carchemish

Caspian Sea

Colossae

Cyprus

Dead Sea

Dorset

Edom

Egypt

Elam

Elephantine

Ethiopia

Gaza

Gezer

Gihon

Hamath

Harran

Hatti

Hazor

Hittie

Iran

Jerusalem

Jezreel

Judah

Karkara

Karnak

Khorsabad

Khoser River

Lachish

Lullingstone

Luxor

Manchester

Mars' Hill

Medes

Mediterranean Sea

Megiddo

Moab

Nimrud

Nineveh

Opist

Oxus

Persepolis

Persian Gulf

Persia

Red Sea

River Euphrates

River Nile

River Tigris

Rosetta

Samaria

Scythians

Sea of Galilee

Shushan

Sidon

Siloam

Susa

Syria

Tarshish

Tell el-Amarna

Tema

Thebes

Thessalonica

Tigris

Tyre

Umman-manda

Ur

Uruk

Yeb Fortress

OTHER TERMS

'Apiru

Achaemenid

Aramaic

Artemis

British Museum

Cambridge Ancient History

Chaldean

Chicago University

chi-rho

denarius

Diana

Excavation at Nineveh

Gihon Spring

Great Death Pit

Hittites

Immortals

Iraq Museum

Iyyou

John Ryland's Library

Kubaba

Nature

Neo-Hittite

ostraca

Parthenon

Pergamon Museum

politarchs

Tartan

University of Pennsylvania Museum

Wailing Wall

ARTEFACTS

Ahab's Ivories

Amarna Letters

Amenophis I (sculpture)

Amenophis II (sculpture)

Amenophis III (sculpture)

Annals of Tiglath-pileser III

Assault on Lachish (relief) 35, 36

Assyrian 8-sided Prism

Assyrian Glass Jar

Assyrian Iron Helmet

Astartu Relief

Atrahasis Epic

Attack on the Town of Alammu (relief)

Augustus (sculpture)

Babylonian Chronicle for 605-594 BC

Babylonian Chronicle for 615-609 BC

Babylonian Mathematics

Black Obelisk of Shalmaneser III

Book of the Dead of Nebseny (Egyptian)

Brick of Ramesses II

Burnt Inscription (from Nineveh)

Campaigning in Southern Iraq (relief)

Canaanite Storage Jar (from Hazor)

Chariot of Tiglath-pileser III

Claudius (sculpture)

Coin of Augustus

Coin of Nero

Coin of Tiberius

Coin of Titus

Cosmetics Box (15th cent. BC)

Creation Tablet (from Nineveh)

Cylinder Seal of Darius I

Cyrus Cylinder (c. 536 BC)

Dagger and Sheath (from Ur)

Dead Sea Scrolls Jar and Facsimile

Denarius of Tiberius

Egyptian Artefacts

Egyptian Funerary Models

*Elephantine Papyri**

Elgin Marbles

Epic of Gilgamesh

Esarhaddon Prism*

Flood Tablet (from Nineveh)

Gates of Balawat

Helmet of Meskalamdug (from Ur)

Herod's Temple

Herodium

Hezekiah's Tunnel*

Human-headed Winged Bulls

Human-headed Winged Lions

Inscribed Relief of a Hittite King

Israel Stele*

John's Gospel (fragment)*

Khorsabad Palace Reliefs

Kurkh Stele

Lachish Letters

Lachish Reliefs

Lachish, Sling Stones & Arrowheads

Lullingstone Frieze

Manual for Interpreting Dreams (Egyptian)

Moabite Stone (Mesha's Stele)*

Nabonidus Chronicle

Nabonidus Cylinder

Nimrud Palace Reliefs

Nineveh Palace Reliefs

Oxus Treasure

Politarch Inscription

Queen Hatshepsut's Obelisk

Queen's Lyre (from Ur)

Ram in a Thicket (from Ur)

Ram of Tirhakah

Recipe for Glass (from Ur)

Reconstruction of the Siege of Lachish

Roman Amphorae

Roman Bronze Artefacts

Roman Coins

Roman Slave Badge

Roman Surgical Instruments

Roman Terracotta Oil Lamp

Roman Water Pump (3rd cent. AD)

Rosetta Stone

Royal Game of Ur

Royal Standard of Ur

Sargon II & Sennacherib Relief

Sargon II, Inscription*

Sargon II, Prism (8-sided)*
Sargon Prism (nonagonal)
Seal of Darius the Great
Sesostris III
Shebna's Tomb Inscription
Ship of Tarshish
Shoshenk's City List (from Karnak)*
Siloam Tunnel
Siloam Tunnel Inscription
Silver Bowl of Artaxerxes
Silver Lyre (from Ur)
Stamped Brick of Nebuchadnezzar
Stela of Ashurbanipal
Stela of Ashurnasirpal II
Stela of Kubaba (Hittite)
Stela of Merneptah*
Stela of Sargon II
Stela of Shalmaneser III
Stela of Shoshenk I*
Sumerian Headdress
Sumerian Jewellery
Taylor Prism
Temple of Artemis, Ephesus (base of column)
Temple Warning Notice*

Tiberius (sculpture)

Tiglath-pileser III (relief)

Tiled Archer (from Susa)

Titus (sculpture)

Tuthmosis I (sculpture)

Tuthmosis III (sculpture)

Vespasian (sculpture)

Ziggurat

* Denotes items which are not in the British Museum